Vol. XXXIV OCTOBER, 1921 No. 7

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

REFORMATION

Stand fast -- Christ hath made us free
Gal. V--1
Here I stand, I cannot do otherwise, God help me, Amen.
Luther at the Diet of Worms April 18, 1521.
Quadricentenary -- 1921.

NUMBER 1921

The

Luther League

of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

OFFICERS

President, C. T. A. ANDERSON, 35 S. Dearborn St., Chicago, Ill.
First Vice-President, O. C. ROHDE, 1422 Birchell Rd., Honeyville, Toledo, Ohio.
Second Vice-President, GEO. W. RAPPS, 2312 Chestnut St., Milwaukee, Wis.
General Secretary, HARRY HODGES, 427 Drexel Bldg., Philadelphia, Pa.
Literature Secretary, HARRY HODGES, 427 Drexel Bldg., Philadelphia, Pa.
Treasurer, P. WALTER BANKER, 427 Drexel Bldg., Philadelphia, Pa.

Executive Committee

Composed of the President, Vice-Presidents, General Secretary, Literature Secretary, Treasurer, and the following members:

Hon. E. F. EILERT (Chairman), 318 W. 39th St., New York City, N. Y.
I. S. RUNYON, 502 W. 136th St., New York City, N. Y.
Rev. G. F. GEHR, D. D., 521 N. High St., Bethlehem, Pa.
Rev. M. J. BIEBER, D. D., 1316 W. 25½ St., Minneapolis, Minn.
O. C. C. FETTA, 511 K. of P. Bldg., Indianapolis, Ind.
Rev. LUTHER M. KUHNS, Litt. D., 458 Saunders-Kennedy Bldg., Omaha, Neb.
Rev. H. C. ROEHNER, D. D., 30 Mulberry St., Mansfield, Ohio.
WILLIAM C. STOEVER, Esq., 524 Walnut St., Philadelphia, Pa.

☞ All communications should be addressed to the General Secretary, Harry Hodges, 427 Drexel Bldg., Philadelphia, Pa.

Literature Committee

HARRY HODGES, Chairman.
Hon. E. F. EILERT, New York City.
I. S. RUNYON, New York City.
Rev. J. S. ALBERT, Oshkosh, Wis.
Rev. C. P. HARRY, Philadelphia, Pa.
Mrs. R. S. SEASE, Parlin, N. J.
Rev. H. C. ROEHNER, Grand Rapids, Mich.

Finance Committee

P. WALTER BANKER, Chairman (address above).
H. CAEMMERER, Washington, D. C.
RAYMOND LUTZ, Akron, Ohio.
A. ELFERS, Detroit, Mich.

Intermediate Committee

Rev. C. TEUFEL, Chairman, 126 Orchard St., Woodlawn, Pa.
Rev. A. T. MICHLER, Philadelphia, Pa.
Rev. C. P. HARRY, Philadelphia, Pa.
O. C. ROHDE, Toledo, Ohio.
Miss ZOE I. HIRT, Erie, Pa.

Junior Committee

CHAS. W. FUHR, 333 S. Lang Ave., Pittsburgh, Pa., Chairman.
Miss BRENDA L. MEHLHOUSE, 427 Drexel Bldg., Philadelphia, Pa.
Miss LAURA WADE RICE, Baltimore, Md.
Miss DOROTHEA BANG, Emporia, Kan.
Mrs. E. C. CRONK, New York City.

Luther League Supplies

Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly as a 32-page Pamphlet in December, March, June and September

Each quarterly number ready on the 15th of the month preceding.

100 copies 1 year..	$7.00	100 copies 1 quarter..	$2.50
75 copies 1 year..	6.00	75 copies 1 quarter..	2.00
50 copies 1 year..	4.00	50 copies 1 quarter..	1.50
25 copies 1 year..	2.50	25 copies 1 quarter..	.75

One copy 1 year.....25 cents

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

The Course

The Lutheran Manual, Remensnyder, $1.00; The Way of Salvation, Gerberding, $1.00; The Inner Mission, Ohl, $1.50; The Deaconess and Her Work, Mrs. Spaeth, 90 cents; Young Japan, Scherer, $1.50; Serving the Neighborhood, Felton, 75 cents; Luther Primer, Steinhaueser, 75 cents; America and World Evangelization, Kunzmann, $1.50.

Junior Course

Katharine von Bora (translation), Endlich, 90 cents; The Other Wise Man, Van Dyke, 50 cents; And Other Folks, Annie Trumbull Slosson, 40 cents; Oriental Social Life, Trumbull, $1.50; Lamplighters Across the Sea, Margaret Applegarth, 60 cents; Mr. Friend o' Man, Jay T. Stocking, 60 cents.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges.....	2 cents
Training Our Juniors—Brenda L. Mehlhouse.....	5 cents
The Intermediate League—Rev. A. T. Michler.....	5 cents
101 Ways to Interest Juniors—Brenda L. Mehlhouse..	1 cent
Admission Cards	1 cent
When the Deaconess Came to St. Paul's—Mrs. C. E. Cronk	5 cents

Luther League Hymnal

A Book with Lutheran Music, for Lutheran Young People's Societies

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings. The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country. The hymns and tunes are among the best to be had.

Bound in Cloth, with music, postpaid	**60 cents**
" words only	**20 cents**

For Emblems, see page 36.

LUTHER LEAGUE OF AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

VOL. XXXIV. OCTOBER, 1921. NO. 7

Published Monthly by LUTHER LEAGUE REVIEW, 318 W. 39th Street, New York City.
Entered as Second-Class Matter Aug. 9, 1900, at Post Office, New York, N. Y., under Act of Mar. 3, 1879
Subscription price, 75 cents per year.

Of the Church - By the Church - For the Church

Luther League Review

Protestantism and Industrial Progress

FOUR hundred years ago there was a rumbling heard in Germany that grew into a roar and finally developed into an earthquake that shook the whole world. The great Reformation began, and, while it was religious, it affected every stage of life, for it changed man's outlook on everything. It implanted courage in the hearts of the downtrodden and oppressed, and reawakened their lives.

The majority of the people belonged to the working classes and suffered untold misery from the oppression of the nobles and the clergy. For centuries before the Reformation people were divided into three classes—the nobles, the clergy and the peasants. Gross ignorance prevailed in every class. The nobles owned the land and ruled with an iron hand. The peasants were really the slaves of the nobles, working without wages, getting food for themselves and their families from produce raised on narrow strips of land which they were permitted to cultivate for themselves only after the payment to their lords of heavy taxes. They had to fight for their lords when difficulties arose between the nobles, which happened frequently. If a noble sold his land the peasants and their families were considered a part of the land, and were sold with it. They could not move from place to place or choose their homes.

The clergy were of several classes, some rich and influential because of their possessions, living like nobles; there were the bishops and archbishops. There were also monks living in fine monasteries owning valuable estates. Then there were simple friars who obtained their living by begging alms as they traveled from place to place; and finally there were parish priests who were almost as poor and ignorant as the peasants to whom they m nistered.

The Crusades helped along the industrial progress, for in the period following the Crusades, towns, fortified by walls to resist the attacks of hostile nobles, sprang up in place of what had formerly been farming villages. The peasants could defend themselves better than in the open fields, and the nobles encouraged their people to form these towns because it helped them to better keep hold of their own possessions and gave them easier protection against the assaults of their hostile neighbors.

In time the peasants of these fortified towns were given special privileges, and finally, in Germany, the Emperor made the inhabitants of the larger towns responsible only to himself.

Commerce now began to flourish in a small way, at first, by holding fairs annually in one of the towns or at a crossroads, but the trading consisted of a barter of goods, very little money being used. Gradually the towns where the fairs were held increased in size and importance, and men, earning their living by their own handiwork in leather, brass, wood, or in weaving, tailoring or other crafts, found homes there. These men were called "craftsmen." Then traveling merchants began moving from town to town with the productions of these craftsmen, selling them at a profit.

These craftsmen and merchants were nobody's peasants. Very soon the nobles recognized this fact and endeavored to hamper the craftsmen. Very naturally the craftsmen objected and formed themselves into guilds, which helped standardize the work, better conditions, and gave goods at honest prices. The textile guilds became very influential and did much to organize trade and to train workers. In course of time a class of free craftsmen and traders grew up having no lord but living in free towns. Money and banking and credit were revived in place of barter as trade expanded and goods were sent to longer distances across seas and mountains; groups of towns formed leagues to defend their merchants against robbers and to secure their just rights in other lands. So gradually the middle class grew stronger and the nobles and clergy found themselves borrowing from them and so placing themselves under obligations to them.

In the fourteenth century an epidemic, known as the "Black Death," swept over Europe, in many cases decreasing the population one-half. The peasants who survived were thus enabled to demand certain things of their masters, for the lords now sorely needed their services. The peasants won the right to labor for wages and move when they so desired. In this way many peasants raised themselves to the middle class.

During all this time Romanism held sway; personal violence, cold, hunger and suffering were everywhere. Living conditions, even among the wealthy, were disgusting. The struggle between the masses and the classes broke out in frequent revolts, which were cruelly suppressed. Gross ignorance still prevailed, and the mass of people lived in deadly fear of the rulers of the Church.

Shortly after Luther began his wonderful preaching there was a great revolt of the peasants in central Germany. One thing in Luther's preaching had penetrated to the minds of these downtrodden creatures—they could understand the Reformer's questioning of the authority of the Pope, and they were not slow to apply it to their rulers. The suffering peasants bravely appealed to the princes and the bishops in twelve well written, sober, earnest articles. The peasants took these articles to Luther, recognizing in him a friend. They asked that he, with Melanchthon and the Elector Frederick, arbitrate between them and their lords. Luther took up the matter, and with his assistants did what he could to help them. He wrote a paper called "An Exhortation to Peace on the Twelve Articles." He plainly told the lords and bishops that by their injustice and oppresion they had brought this trouble on themselves. He then exhorts the peasants to peace and calls them "Dearest Brethren," and addresses them with friendly and fraternal prayers. Here then we have the first official utterances of Protestantism in an industrial crisis.

The peasants, however, would not listen to reason and kindly caution, but raised an armed rebellion against the government, in which they plundered, burned and murdered indiscriminately. Luther then spoke against them in terribly bitter, cruel words. When we judge Luther for this we must consider all that was at stake as well as the rudeness of his times.

Only after great bloodshed was this revolution put down. From that time to this the industrial classes have been seeking for personal freedom, and this can be attributed to the freedom of thought taught by the Reformer. The spread of this freedom of thought was aided greatly by the discovery of the ability to print from movable type by Gutenberg in 1450. Presses were set up everywhere. Soon a new and better process of making paper was also discovered. The making and printing of books rapidly increased. What had been known only to a few who could attend the lecture halls of the universities could now be made known to many. New movements and discoveries which aided the industries could now be made through all Europe in a comparatively short space of time, and the industrial outlook improved wonderfully.

With the distribution of Luther's Lectures and the New Testament, given to the people in their own tongue, a religious evolution took place. The influence of that evolution did not cease in the sixteenth century, but is still going on. So-called Christian nations exist today as benighted as those of the time of the Reformers. In Russia, the Greek Church holds the people in subjection. Nothing of a religious character can be published or sold without the permission of its Holy Synod. It is worth noting that from 1863 they have forbade any part of the Old Testament, except the Psalms, in the language of the people. There was too much in the other books that breathes a spirit of revolution.

In proportion to the hold that such a Church has on the community, it saps the springs of popular enthusiasm and makes against business activity. Time which could otherwise be spent in labor is consumed in feast days and fast days. In educational institutions studies of more importance are apt to be put aside for instruction in the symbols and liturgies of the Church.

Look at the industrial progress of the lands where Protestantism holds sway. Compare the industries of the United States, England, Germany, Finland, with that of Russia, Mexico, Spain and the South American republics. The difference does not lie in the difference of race and language, but in the fact that in the second group of countries named the people are suppressed, and suppression does not lead to happiness and freedom in daily labor or in thought.

"Protestantism, wherever true to itself, has always championed the rights of labor, of the poor, the downtrodden and the suffering of every class. True Protestantism is the friend of every toiler and sufferer today. True Protestantism fearlessly preaches God's law against all sin, against all selfishness, against all injustice, against all exploiting of the weak by the strong."

It brings before the bar of his own conscience, before the bar of a righteous public opinion, and before the bar of God, the devourer of widows' houses, the sweat-shop employer, the exploiter of child labor, the crooked legislator, the corrupter of youth and innocence, and

every sinner against the Golden Rule. Had this Golden Rule always been properly observed by employer and employee there would never have been on industrial problem. Labor never would have been degraded. Labor would never have been rebellious or lawless. Industrial progress would everywhere have kept pace with the progress of Christian civilization. Such, however, has not been the case.

New creatures in Christ, with a new light in the intellect, a new love in the heart, a new bent and vigor in the will, will put the Golden Rule into practice everywhere, and so there will be a blessed progress in all industrial relations. In all the past, as history plainly shows, in proportion as the Church has implanted and invigorated the inner spirit, in that proportion has the Golden Rule been lived, and capital and labor have blessed each other.

The great Protestant agency for all this uplift work as well as for all preventive work is the Inner Mission. As in Germany the Reformation first sounded, so we find in Germany the great strides made in the care of the industrial worker. Germany originated and successfully operated labor colonies long before General Booth and the Salvation Army ever dreamed of such work. In fact, they received their ideas from the happy colonies in operation in Germany. In these colonies God's Word richly diffuses its light and life. In Germany before the present war there were nearly a thousand workingmen's societies. These encouraged sobriety, thrift, cleanliness, industry and a faithful use of the life and light bringing Gospel of Christ. They endeavored to secure for every laborer Sunday rest, and encouraged every laborer to faithful church attendance. Germany certainly blazed the way for all other lands in this work, and we, many years behind her, have entered a like work in our Inner Mission, which aids Church and state in the care of defectives, prisoners, discharged convicts, and takes note of the housing of the poor and the encouragement of thrift and the proper solution of social problems. Its methods are those of the Gospel recognizing God's power. Upon this alone it relies to renew, purify and strengthen the spiritual man. It is the means under the influence of which it would have all social, civic and business relations adjusted, and have the Second Great Commandment come to its own, "Thou shalt love thy neighbor as thyself."

Life and Times of Luther

BY REV. OTTO DOERING

John 8:21-32.

PROF. B. C. BRAREN, for many years teacher of Biblical and Historical subjects at the Breklum Seminary, was wont to say regarding this passage that it describes the Reason, Means and Factors of Salvation as well as of Reformation. Reformation was re-discovery of the Way of Salvation. By giving the Word of God free course and by proclaiming it to be the only trusty guide in matters of conscience and religion, the Reformers helped to clear the Way of Salvation that had been hidden by all kinds of rubbish and underbrush (such as the Roman errors and abuses and false human-made doctrines). The Way of Salvation is none other than the Lord Jesus Christ and His Word. False doctrines, lack of faith and unwillingness to receive the Word of God will always bring about a state of degeneration, spiritual blindness and death (v. 24). This was the condition among the Jews in the days of our Saviour, and the same condition existed at the time of Luther: the people, having been led astray, left the way of the Lord, and the Lord had left their temples, because his word was neglected and dishonored (v. 21); a pompous church with wonderful cathedrals and beautiful temples, with priestly chant and hoary traditions, but without the preaching of the Gospel; a people with many "lords to rule it over them" (such as the Pope, the cardinals, bishops, priests), but without true leaders and pastors that might show them the way to peace and salvation. Why? Because they would not care to learn and know the answer to the all-important question: "Who art Thou?" The Roman Catholic Church had allowed so-called saints and the decretals of Popes (also church politics and policies) to becloud the clear answer, that "He is the Son of God and Man, the only Saviour and Mediator, Who is from above and Who would love to draw us, who are by nature from below, nearer to Himself and into His Church, and in due time into His immediate presence." What is the Saviour's judgment regarding the Church of the Reformation and its sons and daughters? Have we always appreciated the pure doctrines and the Word, as they were restored to us by Luther? Or, would the Lord have to speak again after the first portion of verse 26? Or, is it true that also of you and your League and Church could be said: "And many believed on Him" (v. 30). Let us work and pray that this latter might be true.

To Lutherans the Reformation must become a matter of personal concern, and it must be translated into our life. Our Saviour says: "And ye shall know the Truth, and the Truth shall make you free." Free, free, free, we want to be; but free from what? Free from sin and bondage, so as to live a life of sanctification; free from fear, so as to serve God and man in love; free from death, that we might be living witnesses of Jesus Christ, live a life of peace here and of eternal happiness hereafter. That would be our strongest endorsement of the Lutheran Reformation and our appreciation of the life and work of Luther.

Since the days of the Apostles there hardly was a life lived by any one that exercised a greater influence, that was more illustrious, that was lived truer and fuller, than the life of Dr. Martin Luther. And the time in which he lived surely challenged men to greatness and called for decisions and for strong character as hardly any period since. The great Reformer's life consequently was so closely interwoven with his time that one who would want to write about the one would have to give account also of the other. The world's history was changed because Luther was born; because he nailed on October 31, 1517, his Ninety-five Theses to the door of a church in Wittenberg; because he made his heroic stand before the Emperor and the representatives of the Pope and the princes of Germany at Worms; because he translated the Bible, became the champion of civil and religious liberty, and, finally, lived his life in the shadow of the Cross and under the influence of the Gospel. The world today would be a vastly different world from what it is (in spite of all) had God not raised the Reformer of Wittenberg, if He had not chosen him and given him strength to swing the hammer driving the nails into that church door, the sound of which re-echoed over Europe and all the world! Luther, therefore, is a world figure. And the principles which Luther proclaimed have directed the course of modern progress; and so long as the world will love liberty, or the Church rejoice in the doctrine of free Grace and Salvation by Faith, no one will fail to cherish the memory of the life of Luther and the importance of the time in which he lived, prayed, studied, translated, preached, worked and died. As the history of the Bible, so must the history of the Reformation never be an unread page. A student of the stirring times of Luther cannot help but get the impression again, stronger than ever, that through Luther and the Reformation the individual and the Church of Jesus Christ received a new birth of freedom then and there.

Others, sincere and noble characters of their time, had undertaken to speak before Luther's day, and to protest against the abuses current and errors taught in the Church and fostered by the Papacy; but mostly without far-reaching effect. There was the French Peter Waldens, of Lyons (d. 1197); the German poet, Wolfram, of Eschenbach; the English John Wycliffe (d. 1348); the Bohemian, Jahn Hus (1415), and Jerome of Prague (1416); the Dutch John Wessel; the Italian, Jerome Savonarola (1498). All of these were glorious witnesses of the truth, who had to bear more or less persecution, and the greater number of them the martyr's death. But they were like leaders of "forlorn hopes." Either the motives, principles and methods of their attempted reformation were not the right ones, or the times were not ripe yet for the great "cleansing."

But already, when the last of these pre-Reformers died at the stake in the city of Florence, Italy, burned at the instigation of the Roman Catholic Hierarchy and condemned to death by a subservient civil government, God had chosen in the central part of Europe His tool and servant, whereby He would break down the thraldom of Popery, the tyranny of Ignorance and the folly of Intolerance and Superstition: Martin Luther, who was at that time a boy fourteen years of age, having been born November 10, 1483, at Eisleben, Germany. He received what we believe to have been a providential training and bringing up in the good Christian home of his parents; in various schools; in the convent and in the Church. We believe that the Lord was with him at the time of all the important decisions of his life, but especially so on the birthday of the Reformation, protesting against the sale of indulgences when he as an earnest pastor prayerfully prepared his Theses, of which the first one reads: "When our Lord and Master Jesus Christ says Repent, He means that the whole life of believers on earth should be a constant and perpetual repentance," and the fifty-second reads: "To hope to be saved by indulgences is a lying hope and an empty hope. . . ." We also believe that God was with Luther when he on April 18, 1521, at Worms, spoke in self defense of his doctrines and dared to proclaim the Absolute Authority of the Bible over Church Council, Diet and Pope. Perhaps it was one of the greatest spectacles of all ages, when two worlds met, when Luther gave a plain answer: "I am bound by the texts of the Bible; . . . my conscience is captive to the Word of God; . . . it is neither right nor safe to act against conscience; . . . God help me!" This was our Luther's Declaration of Free-

(*Continued on page 30*)

The Historical Background of the Diet at Worms

BY CHARLES M. JACOBS, D.D.
(Secured by the Lutheran Bureau)

TO understand the events that transpired at Worms in 1521, it must be remembered that the Diet of Worms was a *political assembly*. It was not a religious gathering; it was not a Council of the Church. It was not concerned with religious matters, except insofar as they had a bearing on the political life of the German Empire. That is true of all the Diets which play so large a part in the history of the Reformation of the Diet of Augsburg in 1530, of the Diet of Spires in 1529.

The Diet of the Empire was a parliamentary assembly. It was at the call of the Emperor. A dozen years might pass without a meeting or it might meet every year. That lay entirely with the Emperor. When a meeting was called, it was attended by people of three classes. The nobles came, at least the greater nobles; the clergy also came, the bishops and the more important abbots; besides them came the representatives of the so-called "Free Cities," of which there were perhaps two dozen. The purpose of the meetings was to deliberate upon affairs that concerned the welfare of the entire German people. The Diet of Worms discussed many things besides the Lutheran "heresy"; it discussed the high cost of living, the regulation of monopolies of trade; it passed laws forbidding the townsmen to wear the kind of clothes that nobles wore.

This particular Diet was eagerly anticipated all over Germany. The Empire had just received a new head. Charles of Spain had been elected Emperor in 1519. He was a total stranger to the land he was to rule. He had been elected chiefly because he was the grandson and heir of Maximilian, the former Emperor. At the time of his election he was a youth of nineteen years, and was living in Spain. In 1520 he came to Aix-la-Chapelle, and there received the imperial crown. One week later he called the Diet to assemble. The nobles and the clergy were equally anxious to discover what kind of a ruler they had gotten and what his policies were likely to be. For Germany had many problems, foreign and domestic.

Among these problems was the relation of Church and State. That problem was by no means new. It was centuries old, in fact. Since 1448 it had been regulated by law. The Concordat of Vienna had given the Pope certain definite rights in Germany; it had also reserved certain very definite rights to the governments of the German states. It was alleged on every side that this Concordat had been violated, that the authorities at Rome had paid no attention to it, that the Popes had been acting as though it did not exist. Complaints were being made on every hand. It was alleged that the Germans were being exploited in the interests of Rome, that they were being systematically robbed, and that the plunder was being spent on luxury and worldliness. These complaints did not come from the reformers only. They had been loudly made before Luther had raised his voice. They came, more and more loudly, from people who had no interest in Luther or his work. The same men who had made Luther an outlaw and ordered the burning of all his books, adopted at Worms a series of complaints or grievances which contained no less than one hundred and two separate items. They were directed against the Pope, the bishops, the bishops' law officers, and the parish clergy.

It is this strongly anti-Roman feeling which accounts for Luther's enormous popularity in Germany from 1519 to 1525. Men who had no sympathy at all for Luther's religious views supported him because he was attacking the corrupt practices of the Roman Church. On February 8, 1521, the Papal representative at Worms reported to Rome: "At present all Germany is in commotion; nine out of every ten cry 'Luther,' and the tenth, although he may not care for what Luther says, cries, 'Death to the Court of Rome,' and every one demands and shrieks, 'Council, Council,' and will have it in Germany." Two weeks earlier the representative of the King of England wrote to Wolsay, "The Germans are everywhere so addicted to Luther that rather than he should be oppressed by the Pope's authority the people will spend a hundred thousand of their lives."

Meanwhile Luther was summoned to appear before the Diet. That was not a part of the plan which the leaders of the Church had made. It was a measure to which the force of opinion in the Diet compelled them to accede. The Diet was not a court for the trying of heresy.

On June 15, 1520, the Pope had signed the bull of excommunication. It was not a final condemnation of Luther, but it was a formal declaration that he had been teaching "heresy." Forty-one propositions,

drawn from Luther's writings, had been condemned as "either heretical or erroneous, or offensive to pious ears." "No one in his right mind can fail to see that they are pestiferous," says the Papal declaration. Luther was given sixty days to recant. The sixty days lengthened into almost six months. On January 3, 1521, the excommunication was made final. In the meantime Luther had published tracts in which he went far beyond the statements which the bull condemned. He had shown his contempt for the Papal authority by throwing a copy of the bull into a huge bonfire built by the students of the University of Wittenberg.

This brought the whole matter into the field of German politics. The whole of the later Middle Ages believed that the State was bound to support the Church in the suppression of heresy. On the statute books of practically all the lands of Europe there were laws making "heresy" a capital offense. The civil courts did not decide what was heresy and what was not. The Church courts decided that, and the civil authorities inflicted the penalty.

Here then was a case of open, and peculiarly pernicious heresy. Luther had attacked the Roman doctrine of the Sacraments, the very center of the Roman Church's life. He had said outright that the Pope was Anti-Christ. But the civil authorities had done nothing about it. They had been urged repeatedly to silence him, but his own prince had refused to move, and no one else had any right to interfere. The Roman officials were looking to the new Emperor to accomplish something. When Alexander started from Rome to the court of Charles V he carried with him a letter of instruction. He was "to secure letters from His Majesty to all the princes of Germany, exhorting them to aid in the execution of the bull." "If," proceeds the letter, "Martin shall desire to make a defense and seek a hearing in His Majesty's court, you will reply that he has been offered a safe conduct to come to Rome, where it is proper that cases of heresy shall be heard and decided." It was known that Charles V was a devout son of the Church and it was hoped that he could be brought to take action in the matter.

But the matter affected the rights of the German princes, and especially of Frederick of Saxony, the most important among them all. Therefore, Charles referred it to the Diet. The Papal representative appeared before the Diet on February 13. In a three-hour speech he "proved that Martin Luther's doctrine was directed against Christ, the apostles, the archangels, the Pope, the Emperor, and many other authorities." The Emperor then asked the princes to advise him within two days what answer to make to the representatives of the Pope.

That threw the decision concerning Luther's proposed outlawry directly into the circles that were most deeply affected with anti-Papal feeling. Within the two-day limit their reply came back. "They thought Martin should be heard; if he acknowledges having written all that was printed under his name, then they might proceed, but many works had appeared which he said he had never written." They also said he must be given safe conduct. His Majesty answered them very wisely: "I am astonished that you wish to decide this question, in which I neither will nor can judge, since the Pope has already decided it." This is the language of a Papal chamberlain, writing from Worms, February 25, 1921. On March 6 the Emperor issued a safe conduct and summoned Luther to appear in twenty-one days. On April 16 he arrived, and the Italians who were present were uncertain "whether he had come to recant or to prove his obstinacy."

WHY I AM A LUTHERAN

"I was not baptized in the name of Luther; he is not my God and Saviour; I do not rest my faith in him, and am not saved by him; and, therefore, in this sense I am no Lutheran. But if I be asked whether, with my heart and lips I profess the doctrines which God restored to light by the instrumentality of His blessed servant, Dr. Luther, I neither hesitate nor am I ashamed to call myself a Lutheran. In this sense I am and will remain a Lutheran as long as I live."

LUTHER

"Oh, how great and glorious a thing it is to have the Word of God! He who loses sight of the Word of God falls into despair: the voice of heaven no longer guides and sustains him, he is but the blind leading the blind. But with the Scriptures we have a last and all-sufficient authority, with which we never need fear, or want consolation. For we see before us, in all its light and clearness, the only true and right way."

—❦—

It took Luther twenty years to free himself from the delusion of the perfect holiness and power of the intercession of the saints.

The Contagion of Luther's Courage

By C. H. GOHDES

(Secured by the Lutheran Bureau.)

MORE than a century after the event of Worms, a scientist of fame and power stood before the Inquisition. To have taught, in conformity with Copernicus, but in dissent from Rome, that the earth moved around the sun, was the charge he had to face. There was no doubt that Galilei was right. God's own hand, writing in the mighty book of Nature, had convinced him that he was right. But to rack and stake it did not matter whose limbs they maimed and consumed—those of a pirate or those of a sage, those of a traitor or those of a saint. And the face of the sage blanched at the thought of rack and stake—and he crooked the knee to the tyrant of Rome, recanting what he knew as the truth. The name of Galilei is indeed starred on the page of history. However, no inspiration thrills posterity from him as a man of faith. Though right, he had crooked the knee.

How different Luther—our Luther—when he was put to the test! Great events indeed, glowing with spiritual significance, preceded the climax of Worms. There was the tacking of the theses on the church door in Wittenberg. But no untoward consequences were foreseen. The Christ witness in the monk's cowl meant to defend the Pope rather than to attack him; he had no thought, no intention of provoking a blast that should sweep through the centuries. When, indeed, the Pope stood by Tetzel and launched one thunderbolt after another at the Christ witness of the North, the latter found in the panoply of God's Word a truth for every papal error, a shield for every shaft; and presently it was not Tetzel, nor Cajetan, nor Eck that became the target of the tempest passion and the tempest mirth of the man of Wittenberg, but the Pope standing revealed as the man of sin, as Anti-Christ.

Came the papal bull of excommunication which, to the apprehension of the faithful, meant for the excommunicate the legalizing of his murder, the dusking of the sky of hope, the thrusting of his soul into infernal regions. Luther, with words of disdain, cast it into the flame. That did take courage. However, the circumstances and the men were there to inspire it. Nor was danger then imminent. Luther was surrounded by comrades in the faith. Ridicule rather than reverence was, in German lands, the lot of the papal messenger that conveyed the papal writ. Nor could the Pope hope to scare Luther's prince, Frederick the Wise, into submission by the interdict, as he did King John of England some centuries before. Not extraordinary, therefore, was the courage which consigned the papal bull of excommunication to the flames.

It was different at Worms. On that eighteenth day of April, three centuries ago, the time had come when nothing could sustain the man of Wittenberg but courage, faith-wrought and heaven-born. He stood where Huss had stood a little over a century before, facing the mighty men of church and state. Safe-conduct to Worms and back to Wittenberg had indeed been promised. But well Luther remembered that, in spite of the imperial pledge, Huss had perished at the stake. There he stood, the feeble monk, commanded, like Galilei after him, to renounce what God had revealed to him as truth. Well he knew what consequences his act might entail should he refuse to obey. But rack and stake had no terror for him. God was his shield and buckler. The grandees of the state, the magnates of the church, might be against him; but what of that? With eyes of faith he saw the heavens open; and those he saw there—the Prince of Glory and his retinue of saints and angels—were on his side. The peace of God was in his heart. The power of God surged through his soul. The uncreated sustained him. Man's hand might thrust him out of life; but he knew that God's would uphold and enfold him. That thought meant heaven, which he would have forfeited had he recanted the Gospel. Knowing that it mounted upward, he did not dread the chariot of fire. Through the storm-filled centuries they still ring, those words of truth and trust which he spoke in the supreme moments of his life: "My conscience is bound to the Bible. Unless convinced by clear evidence of Holy Scripture or valid arguments drawn from reason, I will not and cannot recant. Here I stand. I cannot do otherwise. God help me. Amen."

Those words ushered in a new era. From the Pope's word, which had leveled emperor into the dust and prostrated nations in fear, appeal was now taken to the Word of God. And the estates of empire received notice that jurisdiction in matters of the soul by them was usurpation; that there one alone was master—Jesus Christ.

The dramatic scene at Worms must have been in the mind of the seer of Scotland's crags when he said of the domination of

the centuries by Luther's massive personality: "I will call this Luther a true great man; great in intellect, in courage, affection and integrity; one of our most lovable and precious men. Great, not as a hewn obelisk; but as an Alpine mountain—so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great! Ah, yes, unsubduable granite, piercing far and wide into the heavens; yet in the cleft of it fountains, green beautiful valleys with flowers! A right spiritual hero and prophet; once more a true son of nature and fact, for whom these centuries and many that are to come yet will be thankful to heaven."

Thankful to heaven the centuries have been indeed! They still are. They ever will be—for the contagion of that lionlike, Godlike courage, if for no other reason. That courage sustained him in every assault. The same valor with which he defied the rage of the Pope and the frown of the Emperor, kept the light of greed from his eye when the bishop of Cologne, before the imperial ban was issued, made to him the offer of a priory with its twin lure of gold and power, on the sole condition that he should recant. Free from greed and fear! Ah, the world needed the contagion of that courage.

Nor has that contagion failed to find and to fire receptive hearts in an apostate world. Of all the colonists that came from old England, in steady percolations of power, in unceasing radiations of light, in fruitful harvests of spiritual life, in farshining flashes of Pentecostal fire, none have equaled the Pilgrims of New Plymouth. What was the power that made them scorn the dungeons of England, the loneliness of alien life in Holland, and the terrors of western wave and forest? When the Huguenots of France bared their bosoms to papist dagger, whence the inspiration for their martyrdom, which meant heaven for them, but steadily, darkening skies for France? When Roger Williams fled into the wintry forest to escape the Puritan state, whose right to legislate in matters of the soul and conscience he had denied, whose was the voice he echoed; who was the man he emulated through his heroic deed? When Elizabeth of Brandenburg risked being immured alive by her own husband for valuing the Gospel and the true sacrament, and then became an exile for conscience sake, whence the power that upheld the tender woman? The tens of thousands of Evangelical Christians butchered in Holland by the bloody Alva and his successors; the eighteen thousand Spanish Lutherans whose testimony the Inquisition choked in the flames of martyrdom; the missionaries who presently baptized every land under heaven unto Jesus with their own blood—whence the courage for their lives of daring and their deaths of martyrdom? From Calvary; from apostolic tombs—bridged by the man of Worms, who, whether a pope frowned, or an emperor threatened, or a bishop cajoled, refused to crook the knee. The centuries are richer and stronger and better for the contagion of Luther's courage. Carlyle speaks truth when he says, "Whatever of heroism, whatever of divine light there is in a man and his life, becomes forever a new and divine portion of the sum of things."

We need the contagion of that courage today, right in the church that bears the Reformer's name; but, mark you! we require seeing eyes, lest we be deceived by its travesty. Luther, a tempest incarnate when facing the foe, how patient of Melanchthon, the brother, despite his failings! The Lutheran Church of America is practically one in the faith, having refused to crook the knee to material science, in obedience to which faith in the fundamentals of the Gospel is fast dying in the Christian world. No doubt, in the application of the common truth held dear there are inconsistencies and failures in many quarters, of one kind in some, and another kind in others, of some kind in all, failures whereby in our American Lutheran Church the victory of the faith is retarded and a wholehearted fellowship and staunch cooperation prevented. That, in a measure, was true even of the Apostolic Church; nor is it conceivable that, in all cases and everywhere, confessed truth can be applied alike in practice, irrespective of the past history of the congregation or the synod. What we can attain is a ministry that sees eye to eye with respect to the evils to be fought. The Lutheran Church of America therefore needs men of Pauline faith and Johannine patience who will speak the truth in love. There is no room for the inter-synodical controversialist who, unmindful of the inconsistencies and failures of his own side, judges himself and his own body by their profession and others by their failure to make that profession good in practice.

The chronic controversialist is not a man of courage. He dips his pen in vitriol instead of truth, of which the soul is love. No courage is needed now to be a controversialist. Even the loudest ranting and the bitterest denunciation do not result today in rack and stake and exile, not even in loss of position. There is no cheaper way to prominence, notoriety rather, than

(*Continued on page 30*)

Influence of Luther's Stand at Worms on Civic Life

BY C. O. SOLBERG
(Secured by the Lutheran Bureau.)

THE impressive moment of life is the outgrowth of many influences. When we contemplate the figure of Martin Luther before the Diet at Worms, April 18, 1521, we must remember as well what preceded as what followed. The foolhardiness of an adventurous spirit is not enough to give an occasion dramatic significance. Perhaps the finest elevation the mind of the great Reformer ever attained was his Treatise on Christian Liberty. This brief essay sought to unfold two propositions, "That a Christian is a perfectly free Lord of all, subject to none," and "That a Christian is a perfectly dutiful servant of all, subject to all." It is no accident that these ideas crystallized for utterance in the mind of the monk following the demonstration at Worms. They arose out of long meditation. As conscious statements they were an after-effect. Both were inherent to the hour as Luther conceived its lessons.

1. *The Influence of Luther's Stand on the Common People.*

The service Luther rendered to society in general has been much obscured in later days by theological controversy. On the one hand the testimony at Worms revealed a painstaking fidelity to the powers that be. Luther traced an uncertain path between conflicting interests. When one studies the evils prevalent in church and state the hostilities between princes, nobles, kings, emperors, the peasants, the towns, as well as the various parties in the church, he is amazed at the confusion of injustice and sin. While Miltitz and Alexander sought to interfere for the Church, the Emperor and the Elector sparred for advantage as between Germany, the Empire, and Rome. Glapio and Spalatin with many others sought to hinder his approach to Worms. But the common people rose en masse to his support.

The enduring lesson of the Diet was that Luther showed in his own person the sacredness of the individual, the interaction of the secular and the religious. To him fidelity before the Diet meant meeting the test to which life puts the Christian citizen, as set forth in the second proposition above. The civic obligations of the hour were not exhausted for him in a fearless progress in spite of all counsel to the presence of the Court. For centuries the authority of the Church had upheld the authority of the King. Luther stood for the sacredness of private judgment. Says Kelly, in his "Evolution and Effort": "The same people who claimed the right of private judgment in matters clerical, claimed it later in matters political." This meant later to Calvin, the Puritan, the American, the raising of a "new social and political edifice." Modern Democracy, with all its unmeasured reform, in law, government, social practice, civil procedure, national aspiration, was embodied in Luther's courageous witness—"unless I am convinced out of plain reason, or from the Word of God."

2. *The After Effect on Citizenship.*

Success is never attained by mere theory. Luther welcomed the test of practice. His clear understanding of the needs of the time is seen in the twenty-eight subjects discussed in the "Open Letter to the German Nobility." The success before the Diet encouraged him to its publication. Beside its practical and incisive vision More's *Utopia* and Bacon's *New Atlantis* look as anemic as spectres. Says Ranke of the situation at the time of the Diet: "No form of central government had been established, no finance system nor any organization were in existence; there was no supreme court of justice, and private war had not been put down." What words could better emphasize the progress since made! Conscientious self assertion is the foundation of all reform. This principle has transformed society and government in a way no people are better calculated to appreciate than the citizenship of the United States.

The countries that acknowledged Luther have been singularly fortunate in their citizenship in the centuries following. It is unnecessary to confine this effect to the influence of the Saxon Reformer. From Zwingli, dying at Cappel in 1531, from the strong experiment of Calvin in Geneva, after 1536, fruitful there for two centuries, from the struggle of the Low Land countries and through on to the Magna Charta and the Declaration of Independence, civilization has been richer for the man of Wittenberg. As Agnes Repplier remarks in a recent essay, the Reformation seems to meet one everywhere. The function of the state and of society was not narrowly conceived by Luther. In fact, his concep-

tions were singularly modern. Many a book of sociology and social progress, which now heaps the shelves of the library in the average American town, might find its text in his writings. The failure to realize these conceptions in his own day was in part due at least to principles, by which he felt the state to be as sacred in its sphere as was the church in matters of religion. That viewpoint is what Democracy needs in all aspects of social life today. As Democracy loses that sense of sacredness, public honor dies and abuses grow.

3. *The Program of Civic and Social Uplift.*

Luther's own program of social change was comprehensive. Hence his eager response to the Claims of the Peasants. He "blazed the trail to a new age." He argued that civil welfare was a subject entitled to the attention of the citizen, and plead the dignity of secular interests. To quote Boehmer: "Though he believes that the guarding of the external and internal peace is the proper function of government, he nevertheless demands further that the government through the erection of schools and libraries and by means of a certain measure of compulsory education provide for the up-bringing of its subjects; further, that it promote order and decency in its territories by strict use of the police against idleness, beggary, drunkenness, and luxury of dress; that it curb all abuse in trade and traffic by severe laws against usury and the large corporations; that it intercede with word and deed for the poor widows and orphans, and that otherwise also it make the welfare of the people its concern." The wealth of agitation in our day, the program of legislation, the humanitarian and uplift organizations, are the direct outgrowth of the ideas he enunciated.

From the top of Mount Nebo Moses viewed in vision the Promised Land of political, social, economic and cultural destiny which lay before his people. From another mountain, gleaming with divine light, from the supreme elevation of the "Treatise on Christian Liberty," Luther sensed not only modern democracy in the wealth of its new unfolding life, but the inherent principles of rectitude and good, which no power can withstand. These principles are conditional to the realization of the purposes of modern society. He sensed as well also those same principles in the terms in which liberty is alone safe, and human privilege properly administered, that of a spiritual transformation such as the Gospel alone can accomplish.

Unworthy would men be of such a supreme hour, if they were to conceive Luther's position in a narrow or denominational way. All else falls into oblivion before the spectacle of the great day at Worms, except the sacredness and the universal significance of his heroism. The moment links inevitably with other great moments of civic advance, such as that which witnessed the convening of the constitutional Assembly of 1789, at Philadelphia. Of that occasion a certain preacher wrote as follows:

"Be then your counsels, as your subject, great,
A world their sphere, and time's long reign their date.
Each party, view each private good, disclaim,
Each petty maxim, each colonial aim;
Let all Columbia's weal your views expand,
A mighty system rule a might land."

No time has felt more keenly than our own the need of making Democracy morally safe. No time has felt more urgently the need of spreading democratic principle. Progress has come to mean fashioning the governments of the world into the likeness of our own. The civic ideas of Luther, like his religious doctrines, have proven a leaven to the race.

—

Luther and Education

By C. A. WENDALL

(Secured by the Lutheran Bureau.)

IT might be difficult to prove Luther the leading scholar of his day, but one could easily show that he stood very near the front rank.

He was a good linguist. Besides being a master—one might almost say the maker—of his own mother tongue, he was at ease with Latin, Greek, and Hebrew.

History and biography were almost a hobby with him, and he often deplored that these subjects were not given more attention in the education of the youth.

His early companions nicknamed him the Philosopher, and both teachers and fellow students admired his philosophical attainments; while he was a master of logic and formidable opponent in argumentation.

As a pedagogue he has had few equals in the history of Christendom, and few men have done more for education. His "Address to the German Nobility" has been pronounced by competent judges "one of the greatest works of its kind in the history of the world."

In Luther's opinion, says Böhmer, "the church is not only a missionary institution for the kingdom of Christ, but also a public educational institution in which civic morality and decency is inculcated." He demands, says the same author, "that the

government through the erection of schools and libraries and by means of a certain measure of compulsory education provide for the upbringing of its subjects."

In 1526 he wrote the Elector Frederick: "Since all of us, particularly rulers, are commanded above everything else to educate the young, who are daily born and are growing up among us, and to keep them in order and in the fear of God, schools—are necessary. If the young remain uncared for and uneducated, the fault is the government's. Moreover the land becomes full of wild and loose persons, so that not only God's command, but our common need, compels us to find some way to meet the situation."

He argues forcefully for compulsory education. "It is my opinion," he says, "that the authorities are bound to force their subjects to send their children to school. If they can compel their subjects to carry the lance and the arquebuse, to mount the ramparts, and do complete military service, for a much better reason may they, to force their subjects to send their children to school, for here it is the question of a much more terrible war—a war with the devil."

For the prosperity of the city, he reminds the city magistrates, "does not depend only upon its natural riches, the solidity of its walls, the elegance of its mansions, and the abundance of arms in its arsenals; but the safety and strength of a city lies above all in a good education, which furnishes it with instructed, reasonable, honorable, and well-trained citizens."

That education, in Luther's opinion, should be genuinely Christian is self evident to all who know him. "Where the Holy Scriptures are not taught," he said on one occasion, "I would urge no man to send his child. Where the Word of God is not taught unceasingly, everything must perish." But yet he does not demand that education be only of a religious nature. He looks upon the school as an indispensable auxiliary to the Church, but no less to the state. "Were there neither soul, heaven, nor hell," he says, "it would still be necessary to have schools for the sake of affairs here below, as the history of the Greeks and the Romans plainly teaches." He pictures graphically the ignorance of the unschooled, their stupidity, their inability of taking part in conversation, of giving good advice, and making apt use of the experiences of life; while "if they had been educated in the schools, by teachers who could give instruction in the languages, in the arts, and in history, they might in a little time gather up within themselves, as in a mirror, the experiences of whatever has happened since the beginning of the world; and from this experience they could derive the wisdom they need for self-direction and for giving wise counsel to others."

How high Luther's estimation of public instruction was appears furthermore from an interesting passage in his Table Talk (quoted by Preserved Smith in his "Conversations With Luther") in which he says:

"When schools flourish, then things go well and the church is secure. Let us have more learned men and teachers! The youth furnish recruits for the church, they are the source of its well-being. If there were no schools, who would there be to take our places when we die? In the church we are forced to have schools. God has preserved the church through schools, they are its conservatories. They have no fine exterior, but within they are most useful. . . .

"We can take magistrates, princes and nobles as we find them but not schools, for schools rule the world. We see that there is no ruler today who is not of necessity governed by a lawyer or a minister. The princes know nothing of themselves and are ashamed to learn, so they have to apply to the schools. Were I not a preacher there is no profession on earth I would sooner follow. One must not regard how the world esteems and pays it but how God glorifies it every day.

"It is my opinion that on the last day an honest schoolmaster will be more honored than all the popes."

No wonder that the student was ever a welcome guest in the home of Luther. No wonder that the great Reformer kept open house to the seeker after knowledge. No wonder that he would seat him at his table, provide him with shelter, encourage him in his work, and assist him with money to fullest extent of his ability. And no wonder that students flocked around this master of men, crowded his lecture halls, and coveted the privilege of enjoying his hospitality.

Nor is one surprised to find, with such an impetus from Luther himself, that the Lutheran Church has always been an educational church, with great schools, colleges and universities flourishing within her borders. Even while the Reformation movement was still in its infancy the educational work began to flourish. Latin schools, town schools, universities sprang up like blossoms where the Reformation found a welcome. Neander, Sturm and Trotzendorf, noted directors of no less noted Latin schools, were close friends of the Reformers; while the university of Wittenberg was the center of the Reforma-

(*Continued on page 28*)

The Luther League and the Veterans

Ever Think of OUR Debt to the Veterans of the World-War with SIN?

The Pastors and their Wives
Who have Given Themselves for YOUR Service in CHRIST?

Unselfishly Sacrificing Worldly Gain
Ministering in Sickness and Sorrow and Distress Untiringly
Bringing Comfort and Peace and Hope
Teaching and Leading to Christ

What Will YOU Do for THEM?

The Service Men in the League are Young But They Are Veterans

They Stood Ready to Give Their All To Stand Between US and a Foreign Foe

We Give Them HONOR

The Board of Ministerial Relief Is YOUR Agent.

Not "Charity" but LOVE
A Recognition of Services Rendered

LET THE LEAGUE BACK THE BOARD!

Send Checks to the Board of Ministerial Relief

Reformed Church Building, 15th and Race Streets
Philadelphia, Pa.

Hints for Your Social Meeting

The Harvest Festival.

A good plan for an October entertainment is one where the idea of celebrating the Harvest Festival is carried out in decorations, program and merry making.

Decorate with pumpkins and shocks of corn.

A suggested program is as follows:

Ten Minute Paper—"Quaint Harvest Customs of Other Lands."

Recitation—"Corn Song," by Whittier.

A Junior can give the following:

"Now the frost is on the pumpkin and the fodder's in the shock;
It's the glad and golden season that no Yankee cares to knock;
But we like it even better—can't you guess the reason why?—
When the nutmeg's on the pumpkin and the pumpkin's in the pie."

Use the following games:

Corn Contest.—Company is divided into two lines. Have from four to ten ears of corn for each side. Line wins that passes all of its ears of corn first.

Variations: Must pass ears of corn from one hand to the other before passing down the line. Must raise them overhead before passing. Must touch them to the floor. All pass with the left hand. All pass with the right hand. With eyes closed.

Harvesting Contest.—Divide company into two lines. Have two chairs with nut bowls thereon to harvest the vegetables into. Lay out on the floor, even spaces apart, in a line in front of each chair, the following vegetables—turnip, beet, onion, carrot, string bean, lima bean, and pea. Place the largest ones near the chair, so that when all are laid out, the small ones will be the farthest away.

Beginning the relay, each must pick up one vegetable at a time, beginning with the turnip, place it in the bowl, run forward after the beet, run back and place it in the bowl, etc., until all the vegetables have been gathered up; then they must replace each in the same order again on the floor. Side that finishes first, wins.

Barnyard Noises.—This is an improvement on the old game of "Grunt." Instead of merely grunting, make a noise like an animal, when the blindfolded person in the center points to you. (He should call for the noises of various barnyard animals.) If he guesses correctly "who is crowing like a rooster," "braying like a donkey," etc., they change places.

A Husking Bee.—The words suggested in the following sentence are to be husked—that is, letters taken off each end—to find the answers:

1. Husk a famous dramatist, and obtain a fruit—(Shakespeare—pear).

2. Husk an Eastern State and find a word pertaining to a forest—(Pennsylvania—sylvan).

3. Husk a high mountain in California and find what is popular at a baseball game—(Whitney—hit).

4. Husk a large European country and obtain the leading country of the world—(Russia—U. S.).

5. Husk an Eastern river and obtain a boy's name—(Potomac—Tom).

6. Husk a small estate and obtain a poem of noble sentiment—(Rhode Island—ode).

7. Husk the author of "The Battle Hymn of the Republic" and find that which is opposed to peace—(Julia Ward Howe—war).

8. Husk an Italian patriot and find that which most men do not wish to become—(Garibaldi—bald).

9. Husk a Northern kingdom and find that which most old maids desire to do—(Sweden—wed).

10. Husk a country in Central America and obtain a heavenly body—Costa Rica—star).

11. Husk a French Emperor and find the end of the world—(Napoleon—pole).

12. Husk a country fought for in the Great War and find what clouds may become—(Lorraine—rain).—*Adapted from "Epworthian's Fun Book."*

Columbus Day Social.

The invitation cards can be cut from thin cardboard to represent ghostly spanish ships under full sail. On the white sail of the ship write the jingle:

"In fourteen hundred ninety-two
Columbus crossed the ocean blue."

While on the reverse side the date, hour, address, and other particulars of the Columbus Day social.

Decorate with red and yellow, in honor of the country which fitted Columbus for his enterprise.

Game of Columbus.—"Getting Acquainted." Give out the name Columbus, each letter of the name written on a separate piece of paper, as the guests enter, and have them form groups as quickly as possible spelling the name of Columbus.

Columbian Puzzle.—Half of each group change places with half of the number from another group. Then the following puzzle is given each group to work out. They are asked to add sufficient other letters to each fragment to make of it the name of some-

thing, or some place, important in the biography of Christopher Columbus.

1 Can	6 Pal
2 Cat	7 Med
3 Sp	8 Lis
4 Val	9 Cip
5 Gen	10 Is

Answers: 1—The Canary Islands, which he passed on his voyage to the New World. 2—Cat Island, one of the Bahamas, supposed to have been the first land sighted by Columbus, and which he christened San Salvador. 3—Spain, that country that aided Columbus. 4—Vallodolid, Spain, where Columbus died in poverty and neglect. 5—Genoa, Italy, where Columbus was born. 6—Palos, the Spanish port, from which Columbus sailed on his first voyage. 7—Mediterranean Sea, where for many years Columbus was employed in enterprises of commerce or war. 8—Lisbon, whither he went in 1470. 9—Cipango or Japan, which he expected to reach by sailing westward over the Atlantic. 10—Isabella, Queen of Spain, who pawned her jewels to aid Columbus.

Navigating to the New World.—Each group is given a rough map of the New World, with a spot marked at the place where it is supposed Columbus first landed. Each in turn is given a paper ship, which he must pin (blindfolded) on the map. Each one's position is carefully marked with a pencil, and the one coming nearest, wins.

Cat Island.—A blackboard is the basis of another jolly game. A map of the Bahamas, with Cat Island very prominent, is drawn on the blackboard, and the name of this particular island is clearly written on it. Several rubber balls and a bowl of powdered chalk is the rest of the outfit. Each player has three shots in which to reach San Salvador or Cat Island. The balls, before being tossed, are rolled in the chalk, so that if the board is struck this fact is indisputably established by the white mark remaining. Any other portion of the islands upon which the navigators may "land" counts each one point, while the spot on which Columbus landed counts three every time it is achieved.—*Adapted.*

Hallowe'en Stunts.

Have mirrors, big, medium, small, everywhere, all reflecting candles of every description, in candlesticks of all sorts. Across the top and down the sides of each doorway festoon ears of yellow and white corn. Garland the windows in the same way. Hang red ears from the chandeliers. Amid great shocks of corn in all sorts of out-of-the-way places have grinning jack-o'-lanterns. At one doorway have a portiere of apples—apples strung on strings of varying lengths. As the guests pass through, the tallest stoop for those suspended on the longest strings, and the shortest reach for those on the short strings. Those who succeed in throwing three string apples through a horseshoe which is hung in the midst of these apples, are assured of phenomenal luck for the ensuing year.

In another doorway hang a big pear-shaped pumpkin, on whose surface are pasted all the letters of the alphabet, cut from calendars or magazines. Keep this rapidly twirling, while the guests in turn try to stab some letter with a hatpin. The letter that is hit will establish beyond question the initial letter of one's fate.

Place in a tub of water red, yellow and green apples. Provide each guest with a tiny bow and arrow. The young man or maiden who succeeds in firing an arrow into a red apple will be assured of good health; plenty of money is in store for those shooting apples into yellow ones; and good luck is in store for those hitting the green one.

Drape the table for refreshments in pale green crepe paper, the lights above being shrouded in gorgeous orange. Pumpkins of various sizes should be scooped and scraped to a hollow shell, lined with waxed paper, and filled with good things. Lighted candles and Japanese lanterns will add to the decorations. Apples, nuts, cakes, coffee, might form the refreshments.

After listening to ghostly tales related by white-draped figures, the guests may receive all sorts of amusing souvenirs from a large pumpkin placed on a table at the door.—*Bright Ideas for Entertaining.*

REFLECTIONS

1. The Reformation was a movement for religious emancipation. It will not be superfluous until every Roman Catholic country is torn from the grasp of the false vicar of Christ, the Pope.

2. The expansion of the United States, together with the great rise in Roman Catholic immigration, makes the task of the Church of the Reformation all the more weighty. The danger that Protestantism may be deluged by German, Polish, Italian, and other Catholic immigration is not all imaginary.

3. The duty of carrying the Gospel to Spanish-Americans in Porto Rico, the Philippines, and South America is laid on our twentieth century Lutheran Church.

After the battle of Mons an officer congratulated an Irishman on his conspicuous bravery under fire. "Well, Pat," he said, "how did you feel during the engagement?" "Feel, captain?" answered Pat. "I felt as if ivery hair on me head was a band of music, and they was all playing "Home, Sweet Home."—*Everybody's Magazine.*

General Secretary's Letter

DEAR LUTHER LEAGUERS:

Since my last letter I have had one of my delightful periodical visits to the South. The weather man gave me a cold reception. I came from the West, where the thermometer had registered 100 degrees in the shade, but when I reached North Carolina I went to my bag immediately for my waistcoat. But the warmth of my reception from the people made up for that which was lacking from the weather man. He soon relented and joined the crowd, and I was glad to discard the waistcoat and could have dispensed with a few additional articles of apparel.

I have said of the United Church that, while it was united it was not altogether amalgamated, but in North Carolina both conditions prevail. First the two Synods merged, then the Women's Missionary Societies, and then during my visit the Young People's Societies.

North Carolina had two young people's societies, a Luther League and a Missionary Federation. These have merged and will hereafter be known as the Luther League of Evangelical Lutheran Synod of North Carolina (some name). In a future issue of the REVIEW an account of this merger meeting will appear.

These North Carolinians are a wide-awake, energetic band of young people, fired with a missionary zeal, who display their faith in works. May their tribe increase!

One of the delightful features about a Southern convention is the opportunity afforded for social intercourse. Homes are opened for the entertainment of delegates regardless of the creed of their owners. Lunch is served on the lawn of the church. A long table is spread with chicken and ham, as only it can be fried in the South, piled mountain high, fourteen varieties of cake and fifteen varieties of pie, which, together with fruits of various kinds, makes a meal fit for a king. If you have never eaten a watermelon directly from the vine you know nothing about watermelons. I almost forgot the pickles. They are not a relish in the South, but a dessert. You take a pickle in one hand, a piece of cake in the other, and take alternate bites. Try it.

My host entertained three guests in spite of the fact that he had a wife, eleven children, and a lot of *other* animals. To behold a man who has been content to live frugally all his life in order to enrich the country with eleven stalwart citizens makes a bachelor think.

I had a second host, who, while he had but four children, was willing to distribute them about that he might entertain four guests. You can't beat Southern hospitality.

It was my privilege to speak in St. John's Church, Salisbury, N. C., and in Holy Trinity Church, Newport News, Va., on the intervening Sundays. The latter named city is in proximity to Hampton Roads, Yorktown, etc., places of historic interest. In Yorktown, on the spot where Lord Cornwallis surrendered to General Washington, there has been erected a granite shaft on which is inscribed: "One Country—One Constitution—One Destiny." Many of the old houses still standing display bullet holes of the Revolution.

Here in the James River can be seen the stagnant condition of the world's commerce, for hundreds of vessels from all nations are riding at anchor awaiting cargoes. The present business situation, I think, is truthfully voiced by a placard over the desk of a Southern hotel, which reads: "These are not hard times coming, but soft times going."

It was also my privilege to visit the Lutheran Brotherhood Home in Norfolk, which during the war was a Service House, and since is a Hospice for men. It has a recreational equipment and is doing a very good work of its kind.

The Topics outlines in the current quarterly have been prepared in the form of questions for discussion at the League meeting. This has been done as a consequence of criticisms and suggestions which come from various sources. Please let us have more well thought out criticisms. Tell us how we can help you more.

During the latter part of October our Church will again conduct a campaign for European Relief. I trust that every Leaguer will enter into the same heartily and help our brethren in the faith to maintain the things whose advent we celebrate on the 31st.

Yours very truly,

HARRY HODGES,

General Secretary.

THREE THOUSAND AT LUTHER LEAGUE PICNIC

About 3,000 people were present at the annual picnic of the York District Luther League, which was held Saturday, at Cold Springs Park. Music was furnished by the Loysville Orphanage Home band, and the Mt. Wolf band. Games and contests were entered into and enjoyed.

NEW JERSEY

JERSEY CITY.—Another Leaguer has entered the realm of matrimony—Miss Emma L. Brinkman, Secretary of the Luther League of New Jersey, and also of the local league. The ceremony was performed by the pastor, Rev. John Kopp, and the couple will make their home in St. Louis, Mo.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

Luther League Review
OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

Subscription, 75 cents a year. Send remittances in stamps, Post Office or Express Money Order, Draft, or Registered Letter, and all communications relating to business to LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

Entered at the New York Post Office as Second Class Matter.

Editorial

A GREAT DEMOCRAT

When, 400 years ago, Martin Luther made his declaration in support of the duty of a man to obey his own conscience, he gave impetus to a movement which changed the course of events in Germany almost immediately and ultimately affected a large part of the western world.

This German peasant's son is generally admitted to have been one of the greatest men of his generation. Yet he was a compound of vices and virtues, as all men are. He did nothing moderately, and it might be said that he was an exponent of the strenuous life centuries before the man with whom that thing is nowadays usually associated.

One would not be far wrong if one called Luther the Roosevelt of the sixteenth century. He bolted from the Church of his early manhood as Roosevelt bolted from his party. But, unlike Roosevelt, he carried his country with him and did not return to the fold as Roosevelt did. No man can understand the history of Europe for the last four centuries without knowing something of the movement which Luther started when he asserted before the Diet of Worms his right to use his own judgment.

Germany was ripe for the doctrine of political democracy when Luther insisted on the importance of religious democracy. And Luther aligned himself with the political as well as with the religious democrats. He insisted on popular education at a time when no one thought that the common man had any right but to work and to fight the battles of his overlord. He said: "If the government can compel such citizens as are fit for military service to bear spear and rifle, to mount ramparts and perform other martial duties in time of war, how much more has it a right to compel the people to send their children to school." This was revolutionary doctrine when it was uttered, but it is the commonplace of educational discussion today. No one disputes its soundness, and the necessity of education to qualify men and women for their political duties is universally admitted.

So much has been said of Luther's revolt from Rome that the social movements for which he laid the foundation have not received the attention they deserve. If the Germans of the present can concentrate their attention on the great work which Luther did for their ancestors, and can imbibe some of the spirit of democracy which inspired him, they will adjust themselves more readily to the tasks that now await them. He was one of the first great democrats on the continent of Europe. As such he can be honored by men of all creeds.

THE CHRISTIAN'S TRADE

Do you pray? Luther says: "Prayer is the Christian's trade." Have you learned it? Are you working at it? Every workman ought to love his trade and become expert at it. "Not slothful in business" is the Bible injunction, and, the road to success. Every laborer has his working hours. What are your praying hours? There is not a house in which it would be impossible to set apart a certain hour daily for private or family prayer. "Where there's a will, there's a way." God has not measured out time so scantily for the duties of our earthly calling that we should not be able to spend a few minutes on the duties of our heavenly business. The refreshing, guiding and consecrative influence of prayer will become a matter of experience to the devout worshipper. Prayer brings us into company with God, with whom only we may safely go in and out, in this world of sin, dangers and temptations. The Bible and prayer book will be guardian angels unto you. Use these daily and also devotedly.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

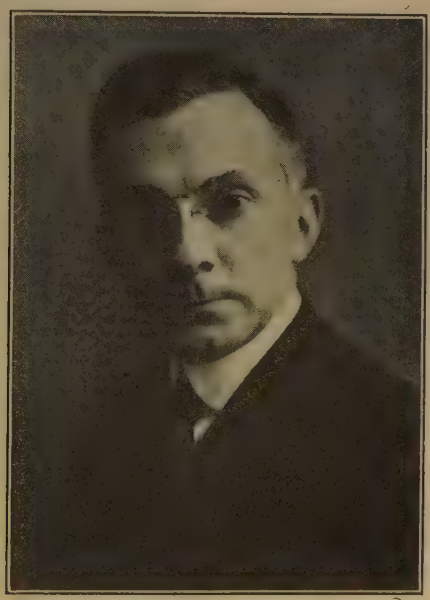
CONVENTION OF THE LUTHER LEAGUE OF PENNSYLVANIA

The twenty-eighth annual convention of the Luther League of Pennsylvania met in St. John's Church, Rev. L. Domer Ulrich, Pastor, Wilkes-Barre, Pa., on July 12, 13 and 14, 1921.

The attendance was larger than in recent years. The reports given by the various officers and committees all showed progress in the work for the past year.

The treasurer's report showed receipts of $3,178.55, disbursements $2,787.65, with a balance of $390.90. The Statistician reported 239 Senior organizations, 12 Intermediates and 81 Juniors, with a membership of 9,961 Seniors, 371 Intermediates and 3,033 Juniors. The offerings of the local organizations totaled $11,280.65 for local work and $4,980.02 for benevolence.

The Executive Secretary's report showed that during the nine months since the office was created the "State League Bulletin" was issued monthly, nearly



F. C. LEUPOLD

one thousand pieces of first-class mail matter was handled and, including the "Bulletins," Convention Posters and other advertising matter, something over fifteen thousand pieces of mail was sent from the Executive Secretary's office.

The invitation from the Philadelphia District to hold the 1922 Convention in that city was accepted by the convention.

A letter of greetings was read from Miss Sarah R. Mayberry, of Pottstown, a former officer of the Luther League of Pennsylvania, who will leave shortly for the India Mission Field and a short prayer service was conducted by Rev. G. Franklin Gehr, D. D., of Bethlehem, on behalf of Miss Mayberry and the work which she will undertake.

The addresses and conferences were most excellent and inspiring. The Convention Theme was "A Definite Objective for the Luther League." "The Importance of a Definite Objective," by Rev. Geo. N. Lauffer, Pastor Second Church, Altoona, Pa., drew forth considerable discussion. Rev. Lauffer declared "the outstanding objective of the present convention should be the consecration of at least one young man and one young woman to a life for Christ. We want to win Christ, and, winning Him, our objectives will be realized."

Rev. Albert O. Mullen, Pastor St. Paul's Church, Spring Grove, discoursed on "The Luther League and Our Church Colleges." A most inspiring Life Work Session was conducted by Rev. Carolus P. Harry, Student Pastor University of Pennsylvania. He spoke of the initials "L. L." (Luther League) as representing "Living Lutherans" or "Loyal Lovers" of Christ. No one ought to be confirmed who is not a "loyal lover" of Christ. "Life is original power. Each one of us as a living soul is the center of an original force. God has given us our lives for a specific purpose. He has a plan for my life and yours. If one is to work out the plan of God, we must learn what that plan is. You learn what the plan of God in your life is by intimate communion with Him. We should begin the day with a quiet time with God. Don't neglect the morning watch. Pray in confident expectation of being answered. The Luther Leaguer who neglects the daily quiet hour is cutting himself off from the source of life and is trying to work without the Divine power. The commonly accepted standards of today are not in accord with the standards of Jesus Christ." Out of the confirmed Lutheran students with whom Rev. Harry comes in touch, "over half are without a vital touch with Jesus Christ; fully half are not 'loyal lovers' of Him; fully half are not 'Living Lutherans.'"

"A Lutheran Crusade Against the Crescent" was the subject of an address by Rev. H. Mackensen, Secretary the Lutheran Orient-Mission. In part he said: "The Christians are responsible for Mohammedanism, because they asked for bread and we gave them a stone. There are no countries so cursed as the lands where Mohammedanism prevails." He pleaded for a crusade against it because great changes have come over this religion. The Mohammedans have come to realize that they cannot compete with western civilization. They must get education. They must get some of the things they have so despised in the so-called Western Civilization. This is the time to bring the power of the Gospel to bear upon this religion.

Rev. Arnold F. Keller, Pastor St. Paul's Church, Philadelphia, spoke on "The Luther League and Congregational Service." He dwelt on the many ways in which the Luther League can serve the congregation, and in so doing, serve the Master. He closed with the four words: "Admit, Submit, Commit, Transmit. Admit Christ; Submit to His will; Commit your life to Him; Transmit His life to others."

"The Church holds the key to the solution of every problem, whether international as viewed in the comity of the relationship between nations, or whether as seen in the various social, industrial and economic questions which are at present agitating the public mind," said Dr. William H. Hetrick, pastor, Trinity Church, Connellsville, in an address on "Church Loyalty." Dr. Hetrick described the growing realization of the people that in the Christian religion is the one and only means of reconstructing and consummating the world.

"The Luther League and the Deaconess Work" was the subject of an address delivered by Rev. S. Harry Kinard, Pastor, St. Paul's Church, Easton. The term "diaconate" means service. The speaker divided his subject into three parts: (1) A sketch of its history; (2) the scope of its activities; (3) the spirit which inspires and controls the work; developing each part in a most excellent manner.

A number of most interesting conferences were held, the first one being conducted by Mr. Charles W. Fuhr, chairman Junior Work Committee, Luther League of America, of Pittsburgh, on "Our Little Ones, How Can We Start Them to Work?" Various phases of the topic were discussed: (1) What is the work? (2) What this work includes; (3) Helping the children by giving them a chance; (4) Giving the children a responsibility.

Rev. Chas. M. Teufel, chairman Intermediate Work Committee, Luther League of America, of Woodlawn, held a most interesting conference on "Our Boys and Girls; What Are We Doing to Keep Them

at Work?" He divided his topic into four parts: Devotional, Social, Educational and Physical, and spent some time in giving his opinions on how to mold the juvenile character.

A splendid conference on Senior Work was conducted by Miss D. Jennie Stine, of York. The opportunities in Senior Work were thoroughly discussed. Two simultaneous conferences were held: One by M. Haller Frey, Executive Secretary of the Luther League of Pennsylvania, for District Officers, and a Conference on District Committee Work, by Roy C. Beaver, Treasurer Luther League of Pennsylvania. Mr. Beaver divided his subject into four parts: (1) Organization, scope, powers, duties, etc.; (2) Committees; (3) Tests of Committee Work; and (4) Committee evils.

A Model Luther League Devotional Meeting was conducted by the Extension Committee, under the leadership of John Greiner, Jr., of Scranton. Members of the Executive Committee took part in helping to develop the topic.

"Co-operation Between Neighboring Leagues for Larger Service" was the subject assigned to Mr. Musser D. White, President, Harrisburg District Luther League. Mr. White developed his topic by the use of a number of questions which were discussed by various members of the Convention, notably: (1) Which is my neighboring League? (2) What is Co-operation? (3) What is the Purpose of the District League? (4) Which is most effective, Organized or Unorganized Co-operation? (5) What is the Purpose of the State League?

The closing address of the Convention was delivered by Rev. Chas. S. Bauslin, D. D., College Secretary, Board of Education of the United Lutheran Church in America, of Harrisburg, who had for his subject, "The Luther League and Men for the Christian Ministry." Dr. Bauslin said in part: "The race has been turning a sharp corner in the path of destiny. It is a kind of bloody angle. We are anxious to put it behind us forever. Men are coming to feel God is not a luxury but a necessity, needed not only to bring us to Heaven, but to maintain the foundations of life here and now. Many leading thinkers, not necessarily churchmen, are announcing the supreme need of the world to be Almighty God. The church organization is in great need of trained leaders, especially in the pulpit. Every denomination is feeling this need today. It would require 15,000 ministers to fill the depleted ranks of the Protestant Church. Almost 500 congregations of the United Lutheran Church in America are without ministers today."

The following officers were elected to serve for the ensuing year: President, Francis C. Leupold, Philadelphia; Vice-President, M. Haller Frey, York; Secretary, Miss Stella J. Schaeffer, York; Assistant Secretary, Mrs. Anna E. Parker, Freedom; Treasurer, Musser D. White, Harrisburg; and Statistician, Ellis E. Stauffer, Pottstown.

The Convention adopted the following resolutions:

"It is a source of gratitude to Almighty God that He has so signally blessed the Luther League of Pennsylvania during the past year.

"We rejoice with the President that he has been able to report so auspiciously concerning the constructive work accomplished in the various departments of the League.

"We heartily recommend the publication of monthly 'News Letters' wherever possible in all districts and urge that a copy be regularly forwarded to the Executive Secretary.

"Concerning the excellent financial condition of the League Treasury, which made it possible for the first time in years to report a balance, we desire to express our appreciation of the untiring efforts of our Executive Secretary, Mr. M. Haller Frey, and of our Treasurer, Mr. Roy C. Beaver.

"Much as we are gratified to learn of this splendid financial condition, we regret that some districts and local leagues have failed to co-operate with the State League, in the payment of their dues. We respectfully urge these districts and leagues to endeavor during the coming year to meet their obligations in full and forward all dues monthly.

"We heartily voice our approval of the program arranged for this convention and thank the chairman of the Executive Committee, Mr. D. A. Kommel, for his untiring efforts in its preparation.

"We express our appreciation of the inestimable services of our Executive Secretary, Mr. M. Haller Frey.

"We believe every loyal Luther Leaguer should be a reader of all literature published by the Church, but at this time we recommend special attention be given *The Lutheran*, THE LUTHER LEAGUE REVIEW, *The Luther League Topics* and *The Lutheran World Almanac*.

"Concerning the time of the next convention, we recommend that the entire matter be referred to the Executive Committee with power to act.

"We commend the devotion of our President and the ends he has attained in his official position and heartily express our appreciation of his efforts.

"Concerning the dates of district conventions, we urge that the Executive Secretary be notified as soon as they are arranged.

"Concerning the meeting of the District officers and the Executive Committee, we recommend that they be held monthly wherever possible.

"We recommend the adoption of the resolution of the Junior Work Committee, namely: That every district set aside a part of its next convention for the discussion of Junior Work and, if possible, have a Junior Session for the boys and girls.

"We recommend that the Convention authorize the appointment of an Intermediate Luther League Committee.

"For the entertainment and hospitality extended by the District Luther League, by the Local Leagues, by pastors and congregations, and by the local press, the Convention most heartily expresses its appreciation and gratitude by a rising vote."

All of the recommendations passed down by the Luther League of America in pursuance of action taken at the Fort Wayne, Indiana, Convention, were unanimously adopted.

At the close of the convention, the delegates were taken on a most delightful auto sight-seeing trip to Harvey's Lake.

ANNUAL CONVENTION GREENSBURG DISTRICT LUTHER LEAGUE

The Greensburg District Luther League met in annual convention at St. Paul's Lutheran Church, Scottdale, Pa., Rev. C. E. Dozer, pastor, June 29, 1921.

The convention was well attended, representatives being present from each of the nine active leagues of the District. At the business session in the morning reports of the various officers showed much progress during the year just past. The treasurer's report showed the District to be 100 per cent. in the payment of dues, and 75 per cent. of its pledge to the Debt Fund of the Luther League of America, and a balance in the treasury of $69.80.

Six Leagues applied for membership into the District, and were received.

The following officers were elected, to wit:

President—F. I. Bossart, Greensburg, Pa.

Vice-President—John C. Haberlin, Latrobe, R. D. 3.

Recording Secretary—Jane M. Truxal, Greensburg, Pa.

Corresponding Secretary—Mrs. M. C. Landis, Latrobe, Pa.

Treasurer and Statistician—Hazel Harman, Youngwood, Pa.

A very good program was carried out. Very cordial greetings were extended to the visiting leaguers by the pastor loci. Mr. John C. Haberlin responded to the address of welcome. A paper, "The Intermediate League," was read by Mrs. Albert Heiser of Latrobe, Pa. "The Ideal Luther League" was presented by J. Frank Evans, Ruffsdale, Pa. Miss Jane Truxal of Greensburg read a paper on "Building the League Program," and a talk on "The League's Social Hour" was given by Mr. Carlyle Landis of Penn's Station. Interesting discussions were had on all these subjects, and many interesting and valuable points were brought out.

The address of the evening was delivered by the Rev. F. C. Martin, D. D., Pastor First Lutheran Church, Greensburg, Pa., on the subject, "Use or Lose the Luther League."

This convention was pronounced one of the most successful ever held by the Greensburg District. An invitation was extended by the Luther League of Ruffsdale, Pa., to hold the next annual convention in the Ruffsdale Church, which was accepted.

WISCONSIN

On August 20, 1921, at the Church of the Redeemer, Milwaukee, occurred the marriage of Mr. Albert T. Miller, and Miss Erna Hintz, the Rev. W. W. Kennerly officiating. The groom was for several years president of the local league and is one of its most energetic and active members.

REPORT INDIANA STATE LUTHER LEAGUE CONVENTION

By Louisa Nees.

The twenty-fourth annual convention of the Luther League of Indiana was held in the First Church, Indianapolis, Rev. W. C. Davis, pastor, July 18, 19, 20, 1921.

The convention theme was "Personal Evangelism."

The first session was opened at 7.30 p. m. July 18, with vespers conducted by Rev. W. C. Donaldson. The convention sermon "What Is the Burden of the Farewell Words of Our Lord," was delivered by Rev. J. B. Gardener, State Missionary Superintendent of Indiana. His text was taken from the closing verses of St. Matthew. He emphasized the world's need of Christ and Christ's fulfillment of that need. We should begin with home missions and then spread out to the foreign missions just as the disciples were told to begin at Jerusalem and then to go out into the other part of the world.

At the close of the service the audience adjourned to the church parlors where an informal reception was tendered the delegates and visitors by the local league.

The first business session opened Tuesday morning, July 19, at 9 a. m., with Matins conducted by Rev. Donaldson.

The president's report then followed, which, on motion by the convention was referred to the committee on president's report. A letter of greeting to the Indiana Convention, from Mr. Anderson, President of the Luther League of America, was read by President Davis.

The corresponding secretary reported 30 active Senior Leagues and 10 Junior Leagues, with a total of 660 Senior members and 135 Junior members.

ARTHUR A. DAVIS

The Luther League of Rock Creek, Mt. Pisqua and Louisville District League, comprised of the following leagues: St. Mark's, Calvary, Memorial, and Third Churches, were accepted for membership in the State League.

The treasurer's report was accepted as read and turned over to the auditing committee.

The report of the standing committees closed the business session.

A very helpful address on "The Cost of Being a Soul Winner" was delivered by Rev. D. P. Hetzel, Batesville, Ind. A round table discussion on this subject was then conducted by Rev. Epting, in which most of the delegates present participated.

The third session opened Tuesday at 1.30 p. m. with the devotional service in charge of Rev. Donaldson.

The credential committee reported thirty-seven delegates and five officers, making a total of forty-two.

The address "How Christ's Kingdom Grows" was presented by Rev. A. E. Renn, D. D., Louisville, Ky. He named five steps leading into the Kingdom, namely, Repentance, Faith in Jesus Christ, Public Profession of Sin, Baptism and the Lord's Supper.

Mr. Harry Hodges, General Secretary of the Luther League of America, then delivered an address on "Statesmen in the Kingdom and the Requisites of the Loyal Churchman." He said too few people assume the duty of personal service. Our lives are like the gospels. Each life is a gospel written day by day. What are you putting in yours? "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Put first things first. Your talents are just gifts from God and are borrowed from Him for the time being.

A round table discussion followed conducted by Mr. Fetta. Subject, "Personal Evangelism." Everyone present entered enthusiastically into this discussion.

The fourth session opened Tuesday at 7.30 p. m. with vespers in charge of Rev. R. H. Benting. The sermon for the evening was delivered by R. H. Benting. The subject was "Magnetized for Christ." He emphasized the thought that the majority of young people today are wasting their time in worldly things instead of doing something for Christ and His Kingdom. God plants His garden, some become good grapes, others wild. "Clear God's Garden, Luther Leaguers; pull out the weeds; build up the fences, and remember your motto, Of the Church, By the Church and For the Church."

Rev. Donaldson opened the fifth session Wednesday at 9 a. m. with the Matin Service.

The auditing committee report was read and accepted. The nominating committee then reported and the following officers were elected:

President—Arthur A. Davis, Indianapolis.
Vice-President—Bertram Finzer, Louisville.
Recording Secretary—Hilda Mueller, Ft. Wayne.
Corresponding Secretary—Louise Nees, Indianapolis.
Treasurer—W. F. Renz, Ft. Wayne.
Executive Committee's term expiring 1927.
Rev. D. M. Geesey, North Manchester.

An invitation was given and accepted to hold the next annual convention in St. Paul's Church, Richmond, Indiana.

The resolutions committee gave its report and it was accepted item by item.

The president then appointed the following standing committees.

Extension—Louise Ellig, Indianapolis, chairman; Agnes Best, Rock Creek; Luella Mueller, Ft. Wayne; Bessie Derhammer, Lafayette.

Press—Mrs. O. C. C. Fetta, Indianapolis, chairman; Clara Getz, Richmond; Ralph Nashbaum, Middlebury; Selma Taylor, Batesville.

Junior Work—Miss Law, Batesville, chairman; May Stone, Indianapolis; Alice Stolz, New Corydon; Agnes Meerhoff, Richmond.

Inner Mission—Edith Ritter, Portland, chaiman; Bertram Finzer, Louisville, Ky.; Lucille Bodenberg, Napoleon; Myrtle Foxford, Ft. Wayne; John Kohl, Hoagland.

The session closed with prayer by Rev. Stacey, Springfield, Ohio.

The sixth session was opened Wednesday at 1.30 p. m. An address was given by Rev. H. G. Davis, the new president of Weidner Institute. The subject of his address was, "The Burden of the Cross." He divided his subject into three parts: 1. A Cross; 2. The Cross; 3. The Burden of the Cross. He said in part, "The blood of Jesus was poured out to fence us off from sin. Whenever or wherever you are out on an errand of folly you step on the blood of Jesus. There is a difference between happiness and merriment. The trouble is we have the cross too far away from our daily lives."

The next address was delivered by Rev. W. C. Davis, pastor Loci, whose subject was "When Hardship Becomes Joy." He said hardship should be called a privilege of service. Praise and honor of men is joy to some. The heroism of soldiers of God is greater than the soldiers of war.

The subject "Lutheran Church and Revivals" was discussed with a Round Table talk conducted by Rev. Stacey, Springfield, Ohio. The discussion was educational for most Leaguers. A member of the Commission of Evangelism of the United Lutheran Church was presented. He explained some of the work of the commission. The session closed with prayer by Dr. Renn.

The Rally session opened Wednesday at 7.30 p. m.

with vespers conducted by Rev. W. C. Davis. The rally sermon was delivered by Rev. A. C. Sundberg, financial secretary of Wittenberg College, Springfield. His subject was "The Soul Winners Reward." The text was taken from John 3:16. He said: "Life is like a circle rolling on the plane of time. The soul lives forever; heaven or hell is the end. Some use the rule of gold instead of the Golden Rule." He said, "Money lost, nothing lost; health lost, something lost; character lost, much lost; Heaven lost, all lost. There are degrees of reward in Heaven. What profiteth it a man if he gain the whole world and lose his own soul. We are only stewards of all we possess. What a man soweth, that shall he also reap. God gives you all, what are you returning to God? When you depart from this world, you leave all earthly treasures here, but the treasures of heaven are everlasting. Christ commands, why not obey? The result is life everlasting. Whosoever believeth shall be saved. The only source of salvation is Christ. God hates only sin. Sin is the cause of death. Minds of men have not changed. We need to preach Christ. Almost one-eighth of the Lutheran churches of the United States are without pastors today. We have the great commission, 'Go ye into all the world and make disciples of all men.' God gave His only Son. What are you willing to give? Faith without works is dead. The soul winner's reward is everlasting life."

The convention heartily thanked the members of the First Church for their kindness and help in making the convention a success.

WASHINGTON LEAGUE CONVENTION REPORT

By Lajla M. Hagves.

The Washington State Luther League held its first annual convention June 24, 25 and 26 at St. Paul's Church, Seattle.

The convention opened with a devotional service at 8 p. m. The sermon was delivered by Rev. T. W. Kretschmann, D. D., of the Pacific Theological Seminary. His theme was "Adolescents in the Church."

An address of welcome was given by Mr. Carl A. Miller, President of St. Paul's League. The response was given by Mr. Phil K. Erickson, president of the Washington State League.

The first business session opened at 10 a. m. Saturday, June 25, with a devotional service led by Rev. I. O. Miller of Bellingham.

A paper, "The Successful Functioning of the Local League" was delivered by Miss Myrtle Lindblad of Everett.

A discussion was held relative to the constitution. The first discussion was in regard to the name of the League. The present name did not include the Leagues of British Columbia, so the following names were suggested: "The Pacific Central" and "The Pacific Northwest." Amendments to the constitution were also brought up. The discussion was then deferred until the afternoon.

The afternoon session was opened at 2 p. m. with a devotional service led by Mr. Carl A. Miller.

A paper, "The Successful Functioning of the District League" was read by Miss Kathryn Bruegge-man of Seattle.

Several constitutional changes and amendments were made. The name of the State League was changed to "The Pacific Northwest Luther League."

The report of the budget committee was read and accepted.

The resolutions committee then made their report and extend a thanks and heartfelt appreciation to the League of St. Paul's Church, Seattle, for its kind hospitality, dinner and entertainment during this convention. A vote of thanks was also extended to the officers for their faithful and diligent work in conducting correspondence and further making the convention a success. Thirteen resolutions were adopted. Among them was one "That we as a League pay one hundred dollars ($100) toward the support of a student at the Seminary, to be raised $1.50 per month by each local league for ten months."

The results of the election of officers were as follows:

President—Mr. Phil K. Erickson, Seattle.
Vice-President—Mr. Allan Griffith, Victoria, B. C.
Secretary—Miss Martha Wolland, Tacoma.
Treasurer—Mr. Herbert Weber, Vancouver, B. C.

Saturday evening a reception was held in the church parlors for the delegates and visitors.

The convention closed Sunday with special services conducted by Rev. W. C. Miller of Seattle.

LUTHER LEAGUE OF OHIO

One of the most successful conventions for a number of years was held in St. Lucas' Church, Toledo, Rev. Hugo Hamfeldt, pastor, when the Luther League of Ohio met in the twenty-sixth annual convention, June 28, 29 and 30.

The program had been carefully arranged, and every minute of the time was taken with live and vital discussions and addresses that were practical and helpful. Several new features were introduced in the program this year. Special conferences were arranged for the young people, and also for the pastors present. The "life work" conference, and the "stewardship" conference were especially suggestive. Effort is being made to discover the names of young people who have as yet made no definite decision in regard to their life work, but who are inclined to consider some special form of Christian service such as the ministry, deaconess work, etc.

E. R. KOCHEISER

The pastors' conferences held in connection with the convention were also filled with practical suggestions in regard to work among the young people. There were about forty-two pastors who attended the convention.

The devotional spirit was not lacking and the "Quiet Hour" talks on the Bible at the beginning of each day were a real treat both to the pastors present and to the young people. They were conducted by Charles P. Wiles, D.D., editor of our Lutheran Sunday School literature.

Among the other speakers who had a part in the program were: Dr. Arthur H. Smith of Ashland, Rev. C. A. Portz and Dr. C. Huber of Cleveland, Dr. R. E. Tulloss, president of Wittenberg college, and Rev. Sundberg, the field secretary; Rev. Paul H. Krauss of Fort Wayne, Ind.; Dr. T. B. Birch of Wittenberg College; Dr. L. B. Wolf, a secretary of the Board of Foreign Missions; Mr. Harry Hodges, general secretary of the Luther League of America; Dr. P. W. Koller, president of the Synod of Ohio; Mr. R. H. McMichaels of the Hamma Divinity School; Dr. S. P. Long of Chicago and Rev. T. A. Holmer, missionary from India.

PENNSYLVANIA

—About one thousand people recently attended the Lutheran mass meeting at Christ Lutheran chapel, South George street, held under the auspices of the York District Luther League. Music was furnished by the Loysville Orphans' Home band. The speaker of the evening was George E. Neff, treasurer of the home.

Hints for Senior Topic Leaders

Some one has very pointedly said that there are three meetings every leader should attend—1. The one before the date on which he or she is scheduled to lead, and "take an active part so that when you lead the others won't be afraid of your voice." 2. The one when he or she leads. 3. The one immediately following, "so that others will know you mean what you say." This is a good prescription for leaders. Try it and find out.

TOPIC FOR NOVEMBER 6.

Although this is a historical subject, yet it can be made very practical, if the leader is willing to use time and effort and talent. Suggested hymns—"Fear not, O Little Flock, the Foe," "If God Himself Be for Me," "In the Hour of Trial," "O Where Are Kings and Empires Now." Psalm 91 or 27 very appropriate. Prayer for staunch defenders of the faith. In presenting the topic the leader should give the historical background, the causes of the Thirty Years' War, and the reasons for the entrance into the struggle by Gustavus Adolphus. Have one member give the special characteristics of Gustavus Adolphus for this important work. Another one could tell of the results of the Thirty Years' War even though the leader lost his life. (Use "Beacon Lights of History," by Lord, Vol. 4.) Have special music for this occasion and close in usual way. To make the topic practical compare the times then and now. The necessity of leaders today in religious life.

TOPIC FOR NOVEMBER 13.

Sing the grand missionary hymns of the Church. Use many of them. Helps to inspire. Have a few prayers by some of the members, with special reference to missionary work. Have a list of the missionaries of our Church posted and specially pray for them. A chart giving scenes from our mission fields will be a great help and inspiration. Instill the spirit of giving self and pray for reapers to glean the white harvest. Might also make a list of the men and women needed for the mission work as given in a recent copy of the *Foreign Missionary*. Give the dates of the first missionaries sent out by the Lutheran Church and where they were sent and by whom. This would make an interesting chart. Question to be answered: How are we as individuals and as a society helping to carry the Gospel unto the uttermost parts of the earth?

TOPIC FOR NOVEMBER 20.

This topic very nicely fits in with the two following, bringing to mind again that a new advent season of preparation is upon us. Suggested hymns for this topic—"Joy to the World, the Lord Is Come," "Come, Thou Long-Expected Jesus," "Hail to the Lord's Anointed," "O Saviour of Our Race," "Thou Didst Leave Thy Throne and Thy Kingly Crown."

Use any of the Advent collects for the prayer. Psalm 8 or 24 could be used.

Thoughts for the leader: Although predetermined in the counsels of the Triune God before the foundations of the world were laid, yet there came the time when the Gift should be given. God does nothing prematurely. Had Christ come immediately after the Fall into sin, the enormity and the deadly fruits of sin would not have been realized by man, and he would not have felt his need of a Saviour. All events, political, social, moral and religious pointed unconsciously to and fully prepared the way for the coming Redeemer. Politically, the whole world at peace from arms and under one imperial rule. Socially, the world needed rest. The people desired freedom from war. Morally and religiously, the religions of antiquity had lost their power. They had no influence upon the heart. Philosophy failed to satisfy. The world was groping and needed the light. Does it need the light today?

TOPIC FOR NOVEMBER 27.

Suggested Hymns—"O How Shall I Receive Thee?" "O Come, O Come, Emanuel," "Wake, Awake, for Night Is Flying," "Arise, the Kingdom Is at Hand," "Jesus, Thy Church with Longing Eyes." Use Psalm 19. Scripture read by one of the members. Special music would add to effectiveness of meeting. Thoughts for the leader. This text may very appropriately be divided as follows: 1. Spiritually Awake; 2. Spiritually Armed; 3. Spiritually Adorned. Make the applications very practical. The first part reveals our inactivity, the second demands our putting on the armor of God (cf. Eph. 11:17), the third demands us to lay aside our filthy garments and put on the garb of Christ's righteousness. Then and then only will we be prepared for the Christ in our own hearts and lives, and thereby be enabled to bring the Christ into the lives of others. This text is for the conversion of great sinners into great saints (e. g., St. Augustine).

A very practical question is, How can we prepare the world for the coming of the Christ? Will it be to a Kingdom ready for Him or in Judgment upon the world?

Close the meeting in the usual way.

Senior League Topics

Twenty-fourth Sunday after Trinity. November 6, 1921.

GUSTAVUS ADOLPHUS

DAILY BIBLE READINGS.

Monday—Deut. 31:14-23.
Tuesday—I Samuel 3.
Wednesday—I Samuel 16.
Thursday—I Kings 19:19-21.
Friday—Acts 9:1-22.
Saturday—I Peter 2:9-10.

(Rev. C. E. Hoffsten.)

It is perfectly fitting and proper in celebrating the Reformation that we should call to mind the gigantic service rendered to the Protestant world by the great hero king of the North, Gustavus Adolphus of Sweden.

In the epoch-making year of 1517 Luther had nailed his ninety-five theses to the Castle Church door at Wittenberg and in 1521 had most boldly and courageously defended his faith at the Diet of Worms before one of the most brilliant assemblages in history, giving such a shock to the solidly intrenched hierarchy of the Roman Church as she had never before experienced and from which she has never since recovered. The new doctrines had spread like wildfire through Germany, the Scandinavian countries, England and even into France, Spain and Italy. Through the wonders of God's grace the old gospel was declared and preached and sung as never before since the days of the apostles and it found a marvelously ready response and acceptance on the part of millions of souls hankering and thirsting for the truth of the living God. Indeed, it seemed as though the revolt from Rome was to become universal, as if the old ecclesiastical empire with its world-embracing pretensions of spiritual, secular and political decimation was to be completely broken up.

In order to counteract the swiftly spreading influence of the Reformation the Catholic Church undertook a counter reformation. She endeavored to correct certain flagrant abuses and immoral practices that long had been prevalent in the Church. She also set forth at the Council of Trent, which lasted from 1545 to 1563, a complete restatement of the doctrines of the Catholic faith.

In addition, she established the Inquisition, or the Holy Office, to compel obedience to the Church, and thousands upon thousands were called upon to suffer untold torture and death in its most horrible forms because of their faith. The Inquisition was doubtless the chief means of checking the advance of the Reformation, particularly in the southern countries of Europe.

One of the most powerful instruments for the re-establishment of the authority of the Papal See was the Order of Jesuits, or Society of Jesus, founded by Ignatius Loyola and confirmed by Pope Paul III in 1540. This order became the blind and absolutely obedient servant of the Catholic Church and the implacable, uncompromising and unscrupulous enemy of the reformers and the Protestant Church. Employing every available means, foul or fair, concealed or overt, in ecclesiastical, political or diplomatic circles, even to the use of the sword and of war, this society sought to retrieve the lost influence and fortunes of the Catholic Church. Not a government in Europe but felt the insidious influence of this underground channel of evil, and everywhere there were prevalent dissatisfaction and resentment because of the intolerance and tyranny of the Catholic Church which threatened to break forth in violence.

In 1618 this intolerable condition had reached the bursting point and a little more than two hundred years after John Huss had been burned at the stake by decree of the Council of Constance (1415) and a little more than one hundred years after the beginning of the Reformation in Germany the Thirty Years' War broke out in Bohemia, the home country of Huss.

For a considerable period in this war the tide turned strongly, yea, disastrously, against the Protestant forces. On the side of the Catholics were two noted commanders, Tilly and Wallenstein, and apparently all Protestantism lay at their mercy. In 1629 Ferdinand II issued his Restitution Edict which deprived Protestants of their privileges and restored to the Catholics churches and lands that had been guaranteed to the Protestants by the Peace of Augsburg in 1555.

Protestantism, therefore, was being threatened with extermination when help was afforded from a wholly unexpected source. Under the guidance of the Lord by the mighty hand of the deliverer the blessed work of Luther and the Reformation was not to be destroyed but preserved unto future generations to the end of time.

Sweden had itself been engaged in wars with Denmark, Russia and Poland and being successful in these, Gustavus Adolphus hearkened unto the distressing cries of his co-religionists in Germany. Touching, indeed, were the words of the King as he bade farewell to the parliament of Sweden, prior to his departure for Germany to play his part in the deliverance of Protestantism. He spoke in part as follows: "I call upon Almighty God as my witness, that I have not undertaken this war through any spirit of vainglory or because of any desire for war, but because of the importunities of our oppressed brethren in the faith, that they may be liberated from the yoke of the Papists, which by the grace of God we hope may also be accomplished."

Gustavus arrived with his little army of 15,000 in Pomerania in June, 1530, exactly one hundred years after the memorable Diet at Augsburg. His forces were greatly augmented in Germany.

Two principal battles were fought, one at Breitenfeld near Leipsic, in September, 1631, and the other at Lützen, November 6, 1632, in which Gustavus Adolphus won brilliant victories and shattered the forces of Tilly and Wallenstein.

In the battle of Lützen, Gustavus Adolphus, leading his brave troops in person, became in the heat of battle suddenly separated from his guards and fell mortally wounded by a musket shot. Surrounded instantly by the enemy, one of them asked who the wounded man might be. Gustavus Adolphus answered, "I am the King of Sweden," whereupon another shot was fired that penetrated his head. On hearing of the King's death the Swedes became wild with rage and sorrow and renewing their attack they gained an overwhelming victory. Thus did Gustavus Adolphus offer up his life for the cause of Protestantism. His mortal remains lie buried in the Riddarholm Church in Stockholm.

The whole Protestant Church has reason to rejoice and thank God for the exalted Christian life and the brave deeds of the great hero king, the preserver of Christian and religious liberty in the world.

—

Twenty-fifth Sunday after Trinity. November 13, 1921.

UNTO THE UTTERMOST PARTS

(Missionary)

DAILY BIBLE READINGS.

Monday—Acts 8:1-24.
Tuesday—Acts 8:24-40.
Wednesday—Acts 10.
Thursday—Acts 13.
Friday—Acts 16:9-15.
Saturday—Acts 27-28.

(Rosalyn Summer Sease.)

1. A BIRD'S-EYE VIEW OF OUR LUTHERAN WORK IN THE UTTERMOST PARTS.

1. *Our Work in India.*

The Lutheran Church was the first Protestant Church to send missionaries to India. Bartholomew Ziegenbalg and Henry Plutschau reached India in 1706. Christian Frederick Schwartz came in 1750. They labored among the Tamils in South India.

The Lutheran Church now has a constituency of 250,000 in India. Thousands are being added each year. In the Guntur and Rajahmundry fields 10,800 were added to the Church by holy baptism in 1920. During the war, while German missionaries were interned and repatriated, the burden of the task of

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

preserving the German Lutheran Missions was borne largely by American Lutherans. The former Breklum mission field, with its 25,000 Christians, has been preserved by the United Lutheran Church in America. Funds for the Lutheran Church in the Gossner field have been furnished by the National Lutheran Church and missionaries from Guntur have served as advisers of this church. The Joint Synod of Ohio has taken charge of the former Hermannsburg Mission among the Telugus.

In October, 1920, the Guntur and Rajahmundry Missions united, organizing the Council of the India Mission of the United Lutheran Church in America.

Ninety-five foreign missionaries, including thirty wives of missionaries, and 2,825 India helpers, of whom twenty-four are ordained pastors, are at work in our India Mission. The Christians number 92,000, of whom 36,500 are communicants. During the year 1920, 30,000 pupils were enrolled in the mission schools of all grades, from the village primary to the college at Guntur.

The medical work, begun in 1883 by Dr. Anna S. Kugler, has been a great success. Dr. Kugler is still in charge. There is a large hospital for women and children at Guntur, with dispensaries in Guntur and Tenali. The hospital property is valued at $70,000. The number of patients in 1920 was 1770 in the hospital, and 9,500 in the dispensaries. The hospital in Chirala, in charge of Dr. Mary Baer, had 4,000 patients. There is a general hospital at Rentichintala in charge of Dr. Alfred Pfitsch, and one is to be built at Tarlupad.

The hospital for women and children at Rajahmundry represents an outlay of $50,000. It was founded in 1910 by Dr. Lydia Woerner, and is now in charge of her successor, Dr. Betty A. Nilsson. In the hospital 1,300 patients and in the dispensaries 7,000 patients were treated in 1920.

Industrial training is given to 500 women in the lace industry.

The total budget for 1921, including all departments of the India Mission, amounted to approximately $340,000.

2. *Our Work in Africa.*

Lutherans began work in Liberia in 1860, Rev. Morris Officer being the first missionary. He called the American Lutheran Mission "Muhlenberg Mission," in honor of the founder of our American Lutheran Church.

Dr. David Day went to Liberia in 1874 and devoted his life to Muhlenberg Mission. He died on his return voyage to America in December, 1897. The Emma V. Day Girls' School, erected as a memorial to his wife, is an important factor in the mission work. The Boys' Boarding School, on the other side of the St. Paul River, is a splendid institution. Both schools furnish industrial training, with primary instruction and education in Christianity. The mission owns several hundred acres of land, part of whch is under cultivation in coffee. The industrial work includes farming, carpentering, shoemaking, tailoring and printing.

There are now twenty-two Lutheran missionaries, men and women, assisted by twenty-eight native helpers. Interior stations among the Kpeles have been opened at Bethel, Sanoghie and Kpolopele. The new dispensary building at Muhlenberg Station insures the permanency of the medical work begun in 1919 by Dr. and Mrs. C. H. Nielsen.

3. *Our Work in Japan.*

The first Lutheran missionary entered Japan in 1892, beginning the work at Saga in the Island of Kyushu, the southernmost of the four large islands of the empire. At present there are 35 Lutheran missionaries, including 15 wives of missionaries and 4 single women. There are 18 Japanese pastors and evangelists, and seven kindergarten teachers at work. The mission stations extend from Tokyo in the north to Kumamoto in the south—a distance of 800 miles. The chief centers of missionary activity are Tokyo, Toyochashi, Nagoya, Osaka, Kobe, Shimonoseki, Moji, Fukuoka, Kurume, Saga, Omuta and Kumamoto. These cities alone, apart from the surrounding districts, have a population of 5,500,000.

The total baptized membership of our Japan Mission is 1,000. Every year more than 125 are being added to the churches by baptism. There are 40 Sunday Schools and four kindergartens, with 2,700 pupils.

The policy of the Mission is to train Japanese pastors, evangelists and leaders right on the field. A large Middle School for Boys (high school), called Kyushu Gakuin, is located at Kumamoto. The enrollment of the school is over 550. It was opened in April, 1911. It has eleven acres of land admirably located just outside the city limits. It has an administration building, special class-room building, gymnasium, dormitory for 100 students, dining-room and kitchen, four homes for Japanese professors, and one missionary's home. The faculty is composed of 30 teachers. One-half of the annual running expenses comes from tuition.

The Mission needs and has planned a Middle School for Girls. A first-class Theological Seminary is also an urgent necessity. In connection with Kyushu Gakuin there is a Bible Training School for evangelists and pastors, with eight students. The greatest needs in Japan today are: Well-trained Japanese ministers and educated Christian laymen, men and women.

4. *Our Work in the West Indies.*

When the United States took possesion of Porto Rico, the Lutheran Church opened the first Protestant mission. Other Protestants followed, until the whole moral and spiritual outlook of the people changed, and the Roman Church itself was compelled to rebuild its ruined churches, and send hundreds of consecrated workers into the field which for 400 years had suffered the blighting influence of the lowest type of Spanish Romanism.

The Lutheran Church was also among the first Protestants in the Virgin Islands, coming at the time of the Danish occupation, over 270 years ago. There are two church buildings in which Lutheran services have been held continuously for more than a century. The Danish National Church transferred to our care property that could not be replaced today for $200,000. It was the presence of Lutheran natives who had emigrated from the Virgin Islands that made possible the gathering of a Lutheran congregation within a few hours after the Americans had landed in Porto Rico, and broken the iron rule of Romanism.

In the West Indies the United Lutheran Church has 31 stations, served by 30 American and native missionaries and workers, giving all their time to the proclamation of the Gospel, to educational work, and to the care of the sick and orphans.

In addition to the preaching of the Gospel, our Church is conducting kindergartens, and day schools for children not yet admitted to the public schools. There is also a training school or theological seminary conducted by our missionaries for training of native workers. To assist the poorer classes in improving their physical conditions, industrial work has also been undertaken.

The only charitable work in the Virgin Islands outside of the work done by the American Government is that done by the Lutheran Church. There are two large and well-equipped ho es for sick and neglected babies, and a girls' orphanage; each institution under the care of a deaconess. Three congregations also maintain cottages for their destitute old people.

There is urgent call for work in another department as yet untouched. The poor have little or no medical attention, and their destitution and physical suffering is appalling. Christian physcians and nurses could preach the Gospel by their ministrations as effectively as an ordained missionary. Our Church also should do more work in the two leper colonies.

5. *Our Work in South America.*

The two Missions of our United Lutheran Church in South America are in British Guiana and the Argentine. New Amsterdam, the main station in the former, and Buenos Aires, the only station in the latter country, are 3,000 miles apart.

The congregation in New Amsterdam joined the East Pennsylvania Synod in 1890, when its pastor, Rev. J. R. Mittelholtzer, appeared at Columbia, Pa., and applied for admission. In 1913 Rev. Mittelholtzer died, and the Church and its missions along the Berbice River were taken over by the Board of Foreign Missions in 1915. Rev. and Mrs. Ralph J. White took charge in January, 1916. He writes: "Our opportunities are great; let us measure up to them."

Besides the main congregation in New Amsterdam there are three out stations: Ituni, Maria Henrietta and St. Lust, 100 to 115 miles down the Berbice River. Three catechists, one East Indian Catechist using Hindu, and four school teachers are employed. The communicants number 335; there are 124 pupils in three day-schools and 189 in four Sunday Schools. The New Amsterdam congregation has an endowed fund of $20,000, administered by the Government.

Buenos Aires is destined to be the third or fourth city in size in the world. It is to the Argentine what Paris is to France, and more. The social, political and commercial life of the Argentine cen-

tres in Buenos Aires. It is one of the most religiously destitute cities on the globe. The Gospel must be given to millions whom Roman Catholicism has lost or cannot reach.

After Rev. S. D. Daugherty, D.D., had labored in Buenos Aires from 1908 to 1912, little more was done until the Pan-Lutheran Society sent Rev. Efraim Ceder to that city in 1917. On account of death in his family, he returned to America in 1920, having meanwhile become the missionary of the Board of Foreign Missions of the United Lutheran Church in America.

Rev. Dr. and Mrs. E. H. Mueller went to Buenos Aires in January, 1920. In September, that year, they were joined by Mrs. Anna H. Mueller, an honorary missionary. There are three native Argentine workers. A chapel has been opened in Villa del Parque, and others in San Miguel and Caseros.

A Christian kindergarten was opened in Buenos Aires, September, 1920, and a school of several departments in February, 1921. What Buenos Aires now needs is a building in which to prosecute both our church and our educational work. The estimated cost is $65,000, the amount to be divided into 1500 shares of $50 each. Buenos Aires is the handsomest city in the Western Hemisphere. This new structure must be in harmony with the beauty of the metropolis and of which the United Lutheran Church in The Americas need not be ashamed.

British Guiana and Argentina, as well as the other lands in which we are carrying on mission work, must be the objects of our prayers, and have the missionary co-operation of our entire Church.

6. *What Our United Lutheran Church Did in the Uttermost Parts Last Year.*

In 1920 we had at work in our Foreign Fields 53 men, 46 wives, 35 single women, involving an outlay of $511,140.

The Word was proclaimed in 3 Continents, in 12 languages, by 2500 Christian workers.

To 100,000 Christians and hundreds of thousands of non-Christians in fields where millions are still to be reached.

Our Foreign Work includes:

Church Extension: Every new chapel or prayer-house is Church Extension. In hundreds of villages there is not even a prayer-house.

Education: One college, 5 high schools, 4 normal schools, 3 Bible schools, hundreds of secondary and primary schools and kindergartens.

Inner Mission: Four hospitals, 5 orphanages, school for blind, institutions of mercy, lace industry, industrial work.

These figures constantly change. In order to be accurate, secure latest information from our Board of Foreign Missions, 601 Cathedral Street, Baltimore, Md.

Twenty-sixth Sunday
after Trinity. November 20, 1921.

THE FULLNESS OF TIME

(Biblical)

Gal. 4:1-7

DAILY BIBLE READINGS.

Monday—John 2:1-11.
Tuesday—John 7:1-14.
Wednesday—John 12:20-33.
Thursday—Acts 3.
Friday—Hebrews 1:1-4.
Saturday—Revelation 22.

(Rev. Otto Doering.)

"But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

These words are St. Paul's glorious Christmas text in his letter to the Galatians. The Fullness of Times! This speaks of sin, of salvation, of patient waiting on the part of God, of anxious desire and a heartfelt longing on the part of just men, but also of reckless and careless use of time and opportunities on the part of those that were blinded by unbelief, sin and selfishness, and finally, it speaks of the climax, the wondeful and greatest incident in the history of the world—When Christ Came, and the world that was so empty of hope, love, cheer, peace and good-will was filled to the overflowing with these graces and blessings of God. And the best of all, Salvation, long and much desired, became a reality to men, the very moment when the angelic choir chanted heaven's song: "Glory to God in the highest, and on earth peace, good will toward men."

"Fullness" is one of the grandest words in the New Testament. The Apostle St. Paul uses it several times; in his Epistles to the Ephesians, Collossians and in this one to the Galations, the "Justification by Faith Letter." With him the word "fullness" has a very definite meaning: Totality, whole, entirety. In Col. 1:19, Paul says, "For it pleased the Father that in Him (Jesus Christ) should all fullness dwell;" meaning here the whole nature of God, with its wealth of Love, Wisdom, Justice, Holiness, Power and Glory. And what majestic greatness and eternal grandeur suggests itself when we contemplate on this word "fullness" in connection with our text! In it the Past, Present and Future are blended together at the time when Advent and Christmas, loving and longing desire and joyful, wonderful realization become one! The sunshine of God's Love shines forth over the black, desolate and sin-covered world; and now the world has in Christ Jesus the only Saviour from Sin and the Reconciler of all things to God. And most thrillingly our text emphasizes the fact, that Jesus was sent, when the Fullness of Time was come—e. g., just at the time when He was needed most, when the nations were prepared for Salvation and Salvation was prepared for them.

In order to grasp better the meaning of the "Fullness of Time" we must consider first, *The Preparatory Time.*

Any discussion of this theme would take us to the beginning of human history to the Creation and Fall of man. But man remained, even after the Fall, capable of salvation, retaining a Conscience and a Desire after God, that would allow the human heart no rest, until it rests in God. And since God is Love and willeth the best of man, He decreed from all eternity a plan of salvation (Ephes. 1:3-6), to save man through His only begotten Son. Promises of His coming were made right after the Fall. But Salvation itself in Jesus Christ could not be realized until after a preparatory period of about 4,000 years. Several steps might be mentioned in this plan of salvation, if we had the time. After the Flood, God suffered the Heathen "to walk in their own ways" in order that they should learn by the hard taskmaster of experience that by their own wisdom, power and works there could be no salvation. At the same time God chose and elected Abraham and his seed to become a chosen people, a recipient of all revelations and a missionary messenger of salvation to other nations. The means of this preparatory plan were the Law and the Prophets. In the Prophets we find many references to the person, nature and work of the coming Saviour. (Gen. 3:15; 12:3; 49:8-10; II Sam. 7:16; Mic. 5:1; Isa. 7:14; 11:1-2; Isa. 9:6.) As to the *time of His appearance* it was prophesied by aged Jacob (Gen. 49:8-10) that the Messiah was to come in time to find Judah holding the scepter yet, or as a nation; and Daniel says (Dan. 9:24) that He would put in His appearance within 70 weeks (year-weeks: about 490 years) after the time when the command was given to rebuild Jerusalem; Haggiah states (Hag. 2:8) that He was to come when the second temple would be standing yet. All kinds of types and symbols also were pointing to His coming. The entire Old Testament order of service and of sacrifice, as well as the theocratic form of government were to speak of the coming Prophet, High Priest and King, the Saviour (Col. 2:16-17). After the time of the Patriarchs and Moses came that of the Judges, Kings, Disaster, Prophets, Division of the Kingdom, Captivity, and finally cessation of Prophecy; all of these periods pointed stronger and clearer to Messiah's coming. Then Israel was given into the hands of the Heathen; hereby the Heathen were to come in contact with Messianic ideas on the one hand and Israel on the other was to be brought to her senses and nearer again to God. There ware periods of preparation when all the leading nations of the world had a chance to acquaint themselves with God's Will and His Promises: The Syrians, Assyrians, Babylonians, Egyptians, Medo-Persians, Grecians and finally the Romans. To the Jews these nations were to be scourges; the Jews were to be missionaries to them. But time and again we see both the Chosen People, as well as "those that sat in darkness" oppose the will of God; and yet in their opposition had to be subservient to the will of God. While the mass of so-called leaders of the nations as well as the people themselves were hastening toward destruction, we find among the just and righteous, God-seeking-and-fearing people many that were expressing a great desire, entertaining a deep longing for a Saviour and a Mediator.

And thus, secondly, we may speak of the *Fullness of Time.*

Israel as well as Heathendom had fulfilled their mission; either positively or negatively. The world had learned that by man's strength and wisdom there could be no salvation. Not by ways of the Law, as the *Jews* fully knew; nor by way of culture, art, science and politics as the *Heathen* nations could testify. The Law was to be a blessing; a dam and bulwark against the onrushing flood of pagan religions and practices; but on account of sin the Law brought out more the curse than the blessing, that went with it (Gal. 3:10). And to the righteous Jews the Law brought knowledge of sin and thus became a schoolmaster toward Christ. The Heathen did not have a written Law, but they had the Law written into their hearts, and thus became a "law unto themselves" (Rom. 2:14-15). And this Law convinced the best of them of their moral incapacity to save themselves. And thus we find many of their leaders "seekers after Truth" at the gates of Israel's Temple, or steeped so deep in sin that the crimes practised by them are unspeakable. Their cults were unnatural and bore little if any fruits, except that of sin. Cicero tells us that even the priests were totally without reverence and faith, so that one "Haruspex" could not behold his colleague, without laughing at each other and making fun of their religion. The heathen's life had become meaningless and empty, and was prepared for the fullness that is in Christ. Pagan art, languages (especially the Greek which had become the world-tongue) and sciences had brought the people together and the armies kept them together in one mighty empire. Roads had been built that easily circled the world as far as it was known and thus would facilitate missionary enterprises as carried out by the Apostles. Jewish faith had prepared for the *contents* and Pagan learning and achievements in the political world for the *form* of a world-wide religion—Christianity. The world was brought together under one sceptor (Roman Empire) and one language (Greek) would take a traveler everywhere; great wars of conquest had ceased; new ideas could be spread quickly. The Jews smarted under the yoke of Rome and began to study the prophecies regarding the coming Messiah and many of the Heathen also seemed to have an unconscious knowledge of the coming Helper, even a World-King to bring about a golden age (Tacitus Hist. 5, 13) and many became proselites, so we see that the fullness of time had come; the way for the great Physician, even the Saviour of the world, was prepared. This Fullness of Time is that period of history when God's preparation of the world for the greatest event in its existence was completed; when the circumstances for the execution of His gracious plan were favorable to work out the eternal counsels of His infinite Love: even the salvation of mankind by the Incarnate Son of God. And thus the Apostle truly could rejoice (Tit. 2:11-14): "For the Grace of God that bringeth salvation hath appeared to all men." And again (Rom. 15:12-13): "Rejoice ye *Gentiles with His People;* and again, Praise the Lord, all ye Gentiles and laud Him all ye people. . . . There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. Now the God of Hope fill you, with all Joy and Peace in believing, that you may abound in Hope. . . ." And the Angel of the Announcement said: "Thou shalt call His name Jesus, for He shall save His people from their sins." Therefore,

"Joy to the World! The Lord is come; let earth receive her King;
Let every heart prepare His room and heaven and nature sing."

—❦—

First Sunday in Advent. November 27, 1921.

PREPARING FOR CHRIST'S COMING

(Biblical)

Romans 13:11-14

DAILY BIBLE READINGS.

Monday—Matt. 24:45-51.
Tuesday—Matt. 25:1-13.
Wednesday—Matt. 25:14-30.
Thursday—Matt. 25:31-46.
Friday—II Thess. 2.
Saturday—II Peter 3.

(Rev. P. Z. Strodach.)

The Church's New Year is dawning. With its coming we are led to think of *three* "comings" of our Lord. Advent, with its wonderful messages, all of which are crystalized in the brief prophetic announcement, "Zion, behold, thy King cometh unto thee!"—is the portal through which we enter into what in the fullest sense is to be, if God but grant it us, a new *Anno Domini, a Year of the Lord.* Shall it really be His?

He is coming day in, day out, in all the fullness of His love and grace, with His tender invitation. His ready help, His everlasting promises, His constant "abiding." He—*all* He is!—is coming to you—to me. Shall we treasure up these "new times, new seasons and new joys" as so many visitations of divinely given opportunity, so many entrusted "talents" to our stewardship, and constantly render them back to Him? Here is needed a preparation for this coming day-by-day, a preparation not of a "New Year's resolution," but that of a prayer inspired consecration that will return all He gives in loyal faith, fervent love, and devoted service. Here too will be needed that which our little passage speaks of as the hope obtained through patience, steadfastness, and through comfort of the Holy Scriptures, "for these are they which testify of Him," and are the never failing inspiration and guide for His servants. Here too will be needed a deep sense of privilege and a recognition and full realization of *responsibility* and *accountability;* for the easiest thing in the world to throw away—and it is done so recklessly—is time. How terrifying must be the all too late awakening of the squanderer who has wasted the jewels and riches of Divine grace!

But the Church turns our thoughts to, and prepares our hearts for, the coming of our Lord in the flesh, with especial care in these Advent days; for this is the season of preparation for the Holy Nativity. In one or another of the Church's appointments for these Sundays we are almost constantly meeting some message of ancient prophecy: the promise of the Coming One: Who He is, what He comes to do, and Who He is to be. The whole setting is so painstakingly arranged that one gathers the impression, as one passes from week to week, that one is actually approaching the actual birth of the promised King! The days are full of anticipation, of so much hope and expectation, of a gradually increasing fullness of happiness and joy that reaches its climax on that holy day of His birth. The Christmas day is unique in this sense. "Unto you is born this day a Saviour, Who is Christ the Lord." Does not one take that "is born" seemingly quite literally? And yet with what a wonderful fund, century built, of accomplishment one greets that day! Could one say "Christ-masse" without Holy Thursday, or Holy Friday, or Easter, or Ascension? How unintelligible "Saviour" would be! How empty His glorious name *"Jesus Christ"!* Every hour brings its added gift to us for our advent into Bethlehem. How shall we make ready for His coming? Let us not forget that this day, according to the eloquent purpose of the Church year, is the festival of *God, the Father's love:* "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Turn again to our little passage and the first answer to our question of preparation will be: "With one accord . . . with one mouth glorify the God and Father of our Lord Jesus Christ." Another of the lessons of this season demands of us joy, not the frivolous joy the world revels in at this time, but "Rejoice in the Lord, and again, I say, rejoice!" It speaks of the gentleness of heart, of kindliness of act; when better to learn than at the time of the great giving? It teaches trustfulness—such implicit trust as that shown by the little child. It wants the spirit of true prayer and holy thanksgiving and the heart open to that brooding peace which passeth all understanding, but which cometh only with our blessed Lord. Then it will be truly Christmas!

Running side by side with this joyous preparation for the holy, happy Christmastide is another companion message: now bursting forth in full tones of serious exhortation, now almost submerged in the immediate sounds of festal joys, but then again bursting forth right on the Christmas day in glorious promise. It tells of our Lord's *coming again,* to judgment, to His everlasting reign. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." *Epistle* for Christmas day, early service. See also the *Collect.*

(*Continued on page 28*)

Hints for Intermediate Leaders

BY REV. CHARLES M. TEUFEL.

November Memory Chapter—103d Psalm.

NOVEMBER 6—TOPIC, "OUR MISSIONS IN THE WEST INDIES."

Use Missionary hymns—from memory if possible.

Get and read words of hymn mentioned in Topic Development—"Jesus, Thy Blood and Righteousness"; its story.

Display map of West Indies; locate mission points.

(From Suggestions for Junior Topic in September REVIEW)—Write to Rev. Z. M. Corbe, Executive Secretary, 3120 North Park avenue, Philadelphia, Pa., for free pamphlets on the work of our Church in the West Indies. Order from General Literature Committee, 844 Drexel Building, Philadelphia, a copy of the West Indies Picture Sheet, price ten cents. Use as judgment suggests.

See 1920 Minutes United Lutheran Church, page 221, also page 516.

Perhaps a member of West Indies Board is available for a talk.

Lead meeting up to a decision to supply a gift or gifts for a Children's Home in the West Indies Mission Field.

NOVEMBER 13—TOPIC, "RICH TOWARD GOD" (GIVING).

Hymns—"Saviour, Thy Dying Love" and "We Give Thee But Thine Own."

Collect—L. L. Hymnal—"For Grace to Use Our Gifts."

Learn an offertory for use in League meetings.

On blackboard, review methods of giving of League members.

Have talk on Systematic Giving—also on Tithing.

Follow up talk on Tithing with Tithing Pledge Cards (procurable from The Laymen Company, 143 North Wabash avenue, Chicago, Ill.).

As some Intermediates are Church members, have present a Church Councilman to talk on the Every Member Canvass, soon due.

Plan to give to each member a Lord's Treasury Box (United Lutheran Publication House ought to have same on sale).

NOVEMBER 20—TOPIC, "NINE TO ONE" (THANKSGIVING).

Hymns—"Now Thank We All Our God," "Count Your Many Blessings," "America."

Psalm—The month's Memory Chapter, 103d Psalm; recite in unison.

Collect on Thanksgiving—L. L. Hymnal or page 162 in C. S. Hymnal.

By means of an acrostic with word "Thanksgiving" enumerate on blackboard blessings to be grateful for.

Paper—"The First American Thanksgiving."

Have read the Thanksgiving proclamations of the President, and of the Governor of your State.

Take action in meeting on the simpler requests of these proclamations.

Decide to fill a Thanksgiving basket for a needy family.

NOVEMBER 27—TOPIC, "THE STORY OF OUR CONGREGATION."

Hymns—"Zion Stands with Hills Surrounded," "Blest Be the Tie That Binds."

Psalm 122, with Collect for Advent.

Appoint a long time ahead some one to write a story of your congregation.

See Topic Treatment for further suggestions.

Have present a charter member or more; a short talk from one or more.

Decide to present a Synodical History to the nearest public library.

SENIOR TOPICS

(*Continued from page 27*)

How shall we prepare for *this* coming? We need to believe! Oh, not only that it will be, but that it *must* be! How full the *New Testament* is of the promise of this coming. Think of our Lord's own words of promise, warning and exhortation to watchfulness. How pointedly He illustrated it with vivid figure and parable. How tenderly He comforts the fearful and stills the hearts with His assurances! But how terrible the warnings, of judgment, doom, separation and everlasting loss! Add to this the messages from the Apostolic writers. They not only reveal that they expected an immediate return of their Lord, but that this was to them a cause for great, holy, joyful expectations. "So shall we ever be with the Lord." . . . "The day is at hand!" It was not a question of death, or end of this life, or the facing of judgment—they believed!—they strove to serve. It meant completion, crowning of faith, coming home, to be with Him. Therefore they lived in this constant expectation of *immediate* return. They seemed never to forget the question their Lord asked in one of His parabolic teachings: "How shall the master of the house find his servants doing on his return?"

The Christian believes this. Does he not confess, "I believe . . . that He shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end"? The Christian rejoices in this, knowing that his battle is over and his warfare accomplished, and that in the mansions of the blessed he will find the place prepared for him. The Christian lives in this constant hope, knowing that nothing . . . whether life or death or any other creature, shall be able to separate him from the love of God which is in Christ Jesus his Lord; lifting up his head for his redemption draweth nigh; and constantly prays as that aged, waiting, but ever loving John prayed, "Even so, come, Lord Jesus."

LUTHER AND EDUCATION

(*Continued from page 13*)

tion activities. A whole galaxy of Lutheran universities sprang up. That of Jena was founded in 1557, Altdorf in 1575, Helmstedt in 1576, Giessen in 1607, Rinteln in 1619, Strassburg in 1621, Kiel in 1665, and Halla in 1694.

Intermediate League Topics

OUR MISSIONS IN THE WEST INDIES

NOVEMBER 6, 1921.

Rev. B. F. Hankey.

Scripture Lesson—Romans 15:1-2.
Parallel Passages—Romans 14th Chap., Gal. 6-2, I Thes. 5:14.
Memory Verse—Matt. 7:12.

LESSON DEVELOPMENT.

The mission work of the United Lutheran Church in the West Indies is confined to the Islands of St. Thomas, St. John, St. Croix, and Porto Rico. These islands embrace a territory about as large as the state of Delaware. They lie in the tropics and consequently it is very warm the whole year. The early history of these islands is somewhat obscure. Pirates used to operate in this section and their daring deeds have become the subjects of much fiction. The Lutheran Church of Denmark sent a missionary to St. Thomas, in the year 1666. The first services were held in a wooden fort, and the cornerstone of the First Lutheran Church was laid July 14, 1693. The Moravians, headed by Count Zinzendorf, saw the great need for the Gospel, and while he visited the islands was moved to write the hymn which is so dear to our hearts, "Jesus Thy Blood and Righteousness." The population of the Virgin Islands is about 23,000. The people are very poor, and are largely dependent upon the commerce of the world passing that way. There are as yet no high schools established. The language is English.

Porto Rico presents a different picture. This island is luxuriant. Education was in a very backward state up until American occupation. The population is 1,259,000. In the year 1898, 22,000 children were in Roman Catholic schools. Today there are 175,000 children in public schools, and these compare favorably with our own. A university has been established in which are 1,200 students. The first work done by Protestants was Lutheran, and the first Church organized was January 1, 1900. Since then many other Protestant parties have entered the field. The work in the islands embraces a membership of 3,000 communicant members, and 2,500 in Sunday Schools. The language spoken by the people in Porto Rico is the Spanish, but the English is being gradually introduced.

LESSON TOPIC—HELPING OTHERS.

"Show me what I ought to do and then I will do it." Yes that is the kind of speech that puts faith into action. Our lesson text tells us how to proceed, "We that are strong ought to bear the infirmity of the weak." God has given us good Christian homes, where we are cared for and trained for a life of usefulness. In other words we are strong because we have these advantages. There are others, in other lands, who are weak in body and weak in mental and spiritual development. The fact of the matter is this—they cannot help themselves, and so they are looking to us to help them. *Love* is the motive power, on our part, and their *need* our objective, that is the help we may bring to them. In the Virgin Islands there is a great need, *food, clothing and the Gospel,* to help to bring them into a state of respectability with ourselves. The Gospel is the greatest of these, for it is the only *leaven* that can raise mankind. Ministers and deaconesses are needed to care for the poor and the needy. Do I hear someone say, "Here am I, send me?"

—

RICH TOWARD GOD

NOVEMBER 13, 1921.

Rev. Thomas B. Uber.

Scripture Lesson—II Cor. 8:1-9.
Parallel Passages—Phil. 2:5; I Cor. 16:1-4; John 6:9; Acts 20:35; Mal. 3:8-12.
Memory Passage—Acts 20:35. It is more blessed to give than to receive.

LESSON DEVELOPMENT.

Letters from dear friends are always interesting. In our Scripture lesson Paul is writing a letter to his Christian friends at Corinth about a very happy experience he had in Macedonia. He says, "I went there in the interests of the Jewish poor in Jerusalem. When I told them of the need, they made me very happy by giving liberally to this cause. In fact they gave more than I thought they should give for they were poor themselves. I didn't want to take all they wanted to give, but they urged me to take it. This so moved me that I begged Titus, who you remember spoke to you about this object, to return and complete the work among you. I am sure that you will want to help also in this good work. For you, of course, recall the example of our Lord, how though He was rich, yet for your sakes He became poor that you through his poverty might become rich. Knowing the need and having before you the examples of the Macedonians and our Lord Jesus Christ, I know that you will give freely, cheerfully and liberally to this cause."

TOPIC DEVELOPMENT.

1. Why give at all? Is not salvation free? Contributions are to carry on the work of the Lord. This is done in two ways: maintain a strong home base-current expense, carry the message to others—benevolence.

2. All Christians are generous. Can't help it. It is a part of our regeneration. God gave. Christ gave. Disciples gave. Early Christians gave. Every true Christian gives. Only imitation Christians are misers. They are mock Christians and are like mock turtle soup.

3. People expect to pay their proportionate share of the expenses of organizations with which they affiliate. You pay your share when you have a party, go to a picnic or a boat ride. The Church is not a charitable institution, although she maintains many such. Each one who is able contributes to the budget of the church.

4. Giving should be giving. No substitutes should be offered. That big hearted boy with the loaves and fishes gave. I wish I could have seen his eyes when he saw his lunch multiply. I would like to have heard him tell the story to the "gang" back home.

5. Giving is a gift. Some have it and some do not. All may acquire it. Just like singing or playing. Some do it easily, and others must learn how to do it.

6. Giving to others is only returning what God has loaned to us. Just like borrowing a ball or a sweater. We ought to return them. God gives and we return it to God by giving it to some of God's needy children.

7. Giving the life. "First they gave their own selves to the Lord." All life is a gift from God. We accept the gift. We accept also the responsibility for the gift. We should give our lives back to God. Some day He will demand that the life be returned to Him. Let us give our lives to Jesus. He is willing and worthy to receive and protect them and to present them faultless before the Father.

—

NINE TO ONE
(Thanksgiving)

NOVEMBER 20, 1921.

Rev. H. D. Whitteker.

Luke 17:11-19.

Parallel Passages—Mark 1:40-45; Acts 3:1-11.
Memory Verse—"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." Luke 17:15.

NINE BLESSED; ONE GRATEFUL.

1. *The Road to Jerusalem.* Jesus was on His way to Jerusalem when the ten lepers met Him. We can meet Jesus on the way to the New Jerusalem.

2. *Finding Jesus.* Through what difficulties these ten lepers sought the Saviour we do not know. But none stopped them. Neither will anything stop us if we are as anxious to be cured of sin as they were of leprosy.

3. *Asking Jesus.* They knew His name: they cried, "Jesus!" They knew His power: they cried, "Master!" They knew their need: they cried, "Have mercy on us!" These things we must know if we are to ask anything of Jesus.

4. *Giving to Jesus.* Jesus expects something from us. Not gold or silver, but obedience. He told the lepers to go show themselves to the priests, and they obeyed. Yet the obedience of nine was selfish. That of the one found unselfish expression in thankfulness. Mere obedience is law. Thankfulness is love. Jesus wants love. Give Jesus your love.

THANKING GOD.

1. *Because we know His Name.* This nation knows God by name. Our President calls on us to thank *God*, not Allah or Buddha or Brahma. We know Whom we are to thank.

2. *Because we know His Power.* This nation knows that God is the source of all blessings. We are asked by our President to give thanks to God because all that we have, and all that we are come from Him. We know that we owe God everything.

3. *Because we know His Mercy.* Most Americans confess that God is a merciful God; that our protection and care in these distressful times is evidence of His mercy upon us as a nation. We know that God's answer to our needs shows His mercy toward us.

4. *Because we know His Love.* Nine lepers knew God's name, power, and mercy. Only one found His love. It was God's love that caused an answering love that expressed itself in thankfulness to spring up in the Samaritan's heart. Why do so few really keep Thanksgiving day? Because they do not know the God of love. Know His name, His power, His mercy; yet love alone will draw from our lives every expression of thankfulness.

THE STORY OF OUR CONGREGATION

NOVEMBER 27, 1921.

Rev. Charles M. Teufel.

Context—I Samuel 7:3-12.
Text or Emphasized Passage—I Sam. 3:12.

LESSON DEVELOPMENT.

Just prior to the scene recorded in our Scripture lesson, the people of Israel had been living wickedly. God through Samuel brought them to a state of repentance and sorrow for their wickedness.

They met in a service of confession and prayer. While thus gathered the Philistines, their greatest enemy, planned an attack upon them. In their extremity Samuel prayed to God for help. This prayer God answered by sending a terrific storm of thunder, scattering the Philistines, protecting the defenseless Israelites, who seeing their enemies in flight, pursued.

In gratitude and also as a constant reminder Samuel erected a stone named Ebenezer, a stone meaning God had helped them.

TOPIC DEVELOPMENT.

In order to know the story of God's interest in our own congregations we ought to write and know the story of our congregation. In this story we ought to learn *its early history and charter members, its growth, its pastors, its organizations, its occasions for Ebenezers*, namely the times when God's help was so sorely needed and received, as for instance, in times of fire, floods, debts, vacancies, etc. Church records should give this information.

The big thing in this meeting is to have a story of your congregation read. (This means someone was appointed to write this some time ahead.)

APPLICATION.

If no one has ever written a history of your congregation the story read in the meeting can be made the start for a longer and fuller history.

What are the state of the records of your society? Are they well kept? Remember your records are necessary for a true history of your congregation.

Memorial windows can be so arranged in a church building to tell a story of your congregation in large part.

What lessons have you learned from the story of your congregation?

LIFE AND TIMES OF LUTHER

(*Continued from page 6*)

dom from all authority but the Holy Scriptures, the hour of re-discovery of the Truth (the Word of God the highest authority, and justification by faith in Jesus Christ alone), and the attaining of the inalienable birthright of freedom to know and to do the will of God. Let us thank God for this staunch defender of the Truth, for his life and his work; let us resolve to honor the Lord by not forgetting the name and the life of this princely man, and by upholding all and everything that is good and truly Lutheran, but above all study, love and live the Word of God, which was Luther's greatest gift to the Church—the Book for which Luther dared so much.

American Protestantism owes much to the Reformation. It is a flower and fruit of that great plant. Our American life grew out of it and would not have been possible without it. Our institutions partake of the very life and spirit of the Reformation of Luther and of his co-workers. So let us prize the legacy that has come to us and let us use our opportunities to attain larger blessings for ourselves and others, so that our hearts, homes, churches and our land may become more and more the "City on the Hill" and the "salt of the earth" (Matt. 5). Luther truly lived; and the Lord be praised that ever he was born. The doctrines he taught abide as the purest body of divinity in Christendom today, because of the rock from which they are hewn. Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:11). This is the doctrine upon which we stand or fall. Luther's as well as our strength can be found only in our reliance on Christ Jesus, to whom must be all glory.

CONTAGION OF LUTHER'S COURAGE

(*Continued from page 10*)

for a man that lacks the intellectual sweep and the spiritual power for leadership to gain the suffrage of the thoughtless and the support of the superficial by the intemperate denunciation of others who, while possibly lagging behind him in the correct formulation of important truths, may, nevertheless, be his superiors in grace. The courage needed today is that which will in meekness recognize and confess the faults of one's own side and the excellencies of the other. What is otherwise impossible will then be easy—to gain the erring brother's audience for his own reproof.

In their expression and confession of the Gospel American Lutherans tend to see eye to eye. However, their ranks need to close in solid phalanx for a successful assault upon the falsehood that is fast eclipsing Christendom. O, for a Luther-like courage to struggle against falsehood everywhere, lest our light become dim and our trumpet note uncertain! O, for the greater courage to suppress the chronic controversialist within the church, who sows distrust where love should bloom!

Methods and Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

JUNIOR SUPERINTENDENTS—NOTE. A "BEST MEETING" CONTEST.

Write an account of any of the following meetings which your Junior League will have this year:

(a) A Reformation meeting,
(b) A Thanksgiving meeting,
(c) A Christmas meeting,

and send to this office before January 1, 1922. A Luther League pennant, a book of ideas for Junior socials, and a book of Christmas stories will be awarded respectively to the Junior League in each class whose meetings are considered the best. See the September, October and November REVIEW for hints on planning these meetings. The accounts of the winning meetings, with the names of the Junior Leagues holding them, will be published in the REVIEW. We should hear of some good "Best Junior Methods" in this way.

Junior superintendents or the Juniors themselves may write the reports.

OCTOBER PLANS.

With the study of the Topics, with a Reformation meeting, with an autumn hike in the woods, and a Hallowe'en party in the way of socials, and with a convention season at hand and the Juniors taken to the convention, or a Junior Rally, October is a busy time.

York District is planning a Junior convention of their own. Plan a Junior session at your convention. Write to this office for suggestions for a program for such a meeting. Also for some songs and cheers which the Juniors can use at a rally.

TRY THESE.

Bible Study.—One Junior Society has devised an interesting way of learning the books of the Bible. They are making a set of charts, each one with a conventional flower design cut from colored paper on it, and the name of the book in large colored letters, with a verse from that book neatly printed in the center of the card. Let *your* Juniors do this.

Another class is studying Bible Victories. They have a large red felt pennant with "Bible Victories" in white letters in their room, and they are making notebooks, each page with a small red paper pennant at the top, with the name of one of the victories spoken of in the Bible. At each meeting the leader tells the story of some great Bible victory, and the children afterward write the story in their own words in their books. A list of Bible victories will be sent to any Junior superintendent asking for same.

Memory Work.—One Junior leader cut large sheets of cardboard in the form of a cross, heart and anchor. On these she pasted each week one of the small Bible verse cards, which were also given to the children as they learned the verses. These small cards can be secured from the publication houses.

Another plan for memory work was successfully used with a large group of children. A ladder was drawn on a large sheet of cardboard (or draw it on the blackboard) and on the rungs of the ladder the letters of the alphabet were placed. The children were taught the Missionary Bible Alphabet, and enjoyed the drill of "climbing up and down the ladder."

The Umbrella Club.—A card with a large umbrella drawn on it was put up in one Junior League and small overshoes cut from paper with the names of the children present written upon them hung from the spokes of the umbrella on rainy meeting days.

Daily Bible Readings.—Make a large chart with a Luther League emblem cut from colored paper at the top, and the names of all the children written on the card. Have the children read at home the series of Daily Bible Readings—"Workers Together With God." At the end of the first month all those having read all or a certain per cent. of these readings has a small black cross cut from paper pasted after his name. At the end of the second month a red heart is given; third month, a white rose; fourth month, a blue circle; fifth month, a gold ring; and when the course is completed, the Luther League emblem, made by uniting all these parts, is pasted at the end of the chart after the child's name. This plan has been found to successfully foster home reading of the Bible.

THANKSGIVING PLANS.

Have a Thanksgiving meeting. Arrange a special program and invite the parents, or have a joint meeting with the Senior League. Have exercises and recitations. Cut pictures of corn, fruits, vegetables and grains from magazines and the labels on canned goods, and write Bible verses on the reverse side. Have the children read these at the meeting; then make a large horn of plenty or cornucopia from brown wrapping paper, put these in, and fill it up with flowers. Send it to the children in the hospital.

Have one of the boys tell the story of the first Thanksgiving. One Junior League acted out the story, with a number dressed as Puritans and several as "real" Indians.

Children love to dress up and costumes are easily devised from chintz, cheesecloth, etc. Have several little girls dressed as Puritans (gray chintz dresses, with white kerchief and cap) serve tea and crackers.

One Sunday School arranged a Harvest Festival, which any Junior League could arrange at Thanksgiving. They rendered a program of exercises and recitations concerning the harvest (gathered from several Rally Day programs, and from books of recitations secured from the Publication House), and wore simple Grecian costumes of cheesecloth in yellow, orange and green, decorated with autumn leaves and fruit. The whole school brought gifts of vegetables and fruits of all kinds, which were sent to the Orphans' Home.

PLAN FOR CHRISTMAS.

Plan now for your Christmas activities. Get the exercise "When the Christmas Star Shone" and have your Juniors bring gifts to be sent to one of our mission stations.

Or plan a "White Christmas" service, and have the Juniors bring gifts to be sent to orphanage, hospital or one of our settlements.

THE NOVEMBER TOPICS.

Have opening devotional service, followed by the study of the Topic. Have the Topic as given in the REVIEW presented by five or six of the Juniors to whom it has been assigned the week previous, followed by the superintendent leading discussion on the lesson, or summing it up, and the lesson concluded with the use of the special suggestions as given below.

November 6—*How the Church Grows in America.*—See Topic for hints.

November 13—*Three Young Men Who Stood Upright.*—Have lesson story as told in the Topic given by several of the Juniors.

Start the "Bible Victories" series of stories as suggested above. This is a story of a Bible victory.

As "take home" gifts, cut out small shields from white cardboard, and write one of the verses of the lesson story upon each. (A good plan to use these in the meeting is to number them, have the children bring their Bibles, and, as each number is called, let each one rise and read the verse which his shield calls for.)

Sing "Stand Up, Stand Up for Jesus" and "Soldiers of Christ, Arise."

Blackboard Work.—Bring out the thought that it is hard to stand up and do right when all others are doing the other thing. Write "The Hardest Word" on the board. Write beneath it some hard words, proper names, etc.—synonym, psychology, punctilious, Czechanewicz, Czecho-Slovakia, etc. Ask children to pronounce them. Most likely they will stumble over them or not pronounce them at all. Tell them you know a word—a little word of just two letters—that is much harder to say than any of them, and then print in large letters the word NO, and tell the children that that is the hardest word of all to say.

November 20—*Who Shall Be Invited?* (The Marriage Feast).—Have the lesson story told from the REVIEW.

The week before ask children to prepare lists of the people who should have Christ taken to them, who should be invited to share the blessings of the Gospel. Leader in a talk should speak of (1) the people in the neighborhood who do not attend church, (2) the lonely, the sick, the poor, the neglected, (3) those removed from the church—our home mission work—the negroes, the Indians, mountaineers, Alaskans, frontier people, immigrants, and (4) the people in foreign lands.

Have talk by one of the older Juniors on "Who Can We Invite?" suggesting the bringing of others to Junior League, Sunday School and Church, and the seeking of those in the neighborhood who are not in the Church.

Plan for taking Thanksgiving cheer, in the way of baskets or gifts, to some needy ones.

November 27—*What I Am Thankful For.*—Arrange a Thanksgiving meeting as suggested previously. Have five Juniors tell what they are thankful for in their home, school, Junior League, country, and the world.

Print the word "Thanksgiving" in large letters on the blackboard, and in the center draw a large yellow pumpkin. Around it write the following: Who should give thanks—the upright, Ps. 33:1; poor and needy, Ps. 74:21; all who love God, Ps. 22:23. For what to give thanks—Loving-kindness and truth, Ps. 138:2; goodness and mercy, Ps. 107:1; revelation, Dan. 2:23; Jesus, II Cor. 9:15. When to give thanks—often, Ps. 34:1; before meals, Acts 27:35; upon entering God's house, Ps. 100:4. How to give thanks—with speech, Ps. 66:16; by life, Ps. 119:7; by attending church, Acts 3:8; in unison, II Chron. 5:13. Have the children bring their Bibles and call for the reading of these verses.

THE BEST COSMETIC

There is no cold cream that will keep away wrinkles so successfully as the milk of human kindness.—*Boston Transcript.*

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Junior Luther League Topics

HOW THE CHURCH GROWS IN AMERICA

(Our Home Missions and Church Extension)

(Missionary)

NOVEMBER 6, 1921.

DAILY BIBLE READINGS.

Workers Together with God—Jesus, the Master Workman.

Sunday—Luke 2:41-52. (His Work.)
Monday—Luke 4:14-22 (begins work).
Tuesday—Matt. 5:1-16 (preaching).
Wednesday—Matt. 9:1-38 (teaching).
Thursday—Matt. 13:53-58 (teaching).
Friday—John 14:1-31 (gives disciples work).
Saturday—John 17:1-26 (work finished).

(The Missionary Topics are arranged by the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with them get the Junior text-book, "Mr. Friend o' Man," and the Junior packet of supplementary material.)

PROGRAM.

1. Hymn of Thanksgiving.
2. Bible Verses of Thanksgiving. (Announce in advance that every member is to respond to roll call with a gratitude verse.)
3. Opening of the Thanksgiving Album. (Take sheets of light cardboard or heavy paper to make an album with heavy cardboard backs. On different pages paste pictures or print some fact that will call to mind some blessing in our work for which we should give thanks. Fasten sheets together with rings or cords. Unfasten at meeting, giving sheets to different members to present.)
4. A prayer of Thanksgiving. (Assign to various members sentence prayers of Thanksgiving for blessings in our lives, in our home churches and in our mission work.)
5. Talk about Home Missions and Church Extension. (Make this informal with questions and answers about how the church grows in America by Home Mission work.)
6. Story: Gach-Swung-Ga-Ro-Rachs (see leaflet. Display portrait of Muhlenberg as this story is told. It should form part of permanent equipment. Price 50c).
7. Facts about Home Missions. (Have ten or twelve members each tell some interesting fact about Home Missions.)
8. Informal Discussion. (Discuss the Home Mission churches, printing list of them on chart or blackboard if desired. Show pictures that are available and tell about what Home Mission churches are doing.)
9. Hymn, "God Bless Our Native Land."
10. Discussion of Christmas plans.
11. Hymn.
12. Prayer.

SPECIAL SUGGESTIONS FOR MEETING.

Posters may be made of Dennison's crepe paper by cutting out pictures of turkey and pasting on sheet of cardboard or pictures of grain, and other blessings for which we give thanks.

A tiny sheaf of real wheat and an ear of corn may be tied to a sheet of cardboard, and invitation to meeting printed between them. Personal invitations may be written on cardboard, cut out in shape of turkey, ear of corn, or sheaf of wheat.

Do not miss the opportunity of sharing the blessings for which we give thanks. Baskets for the needy, gifts for the sick, boxes for our institutions of mercy should be part of our thanksgiving program.

—❧—

THREE YOUNG MEN WHO STOOD UPRIGHT

(Biblical)

Laura Wade Rice.

NOVEMBER 13, 1921.

DAILY BIBLE READINGS.

Workers Together with God—Luke, the Doctor.

Sunday—Col. 4:14.
Monday—II Tim. 4:11.
Tuesday—Phil. 24.
Wednesday—Luke 1:1-4.
Thursday—Acts 16:10-17.
Friday—Acts 20:5 to 21:8.
Saturday—Acts 27:1 to 28:16.
Scripture—Ephesians 6:10-18.
Memory Verse—Ephesians 6:13.

Long, long ago some boys were working and playing in the far away land of Judah. They were used to wars and when the king of Babylon's armies came into their land every one hurried into the great walled city of Jerusalem for safety. But bye and bye Jerusalem had to be given up, and the enemy took much gold and silver, beautiful vessels from the temple and many prisoners and marched away to the east—back to Babylon. Among the prisoners were our four boys.

At Babylon they were sent to school by the king, along with many other boys. But Daniel, Hananian, Mishael and Azariah came out ahead in their classes in everything. Have Junior read Daniel 1:6, 7. Of course, you know they were temperance boys and would not eat the king's food or taste his wines. The king had important work after they grew up for these sober, clear-headed young men. Daniel's position took him to different parts of the Kingdom. One time when he must have been away a hard trial came to his three friends. Kings in those days made very strange laws and did not mind at all cutting a man's head off for a very little cause.

If you travel some day when you are older you may go to a large place on a plain and see just where Nebuchadnezzar's image was set up. It has been covered with sand for hundreds of years, but has now been dug out and examined carefully. Will a Junior read Daniel 3:1-2, and another read 3? What a great crowd there was! Dressed in all kinds of bright colors and fancy Eastern clothing, a big band of music, the wonderful golden image, the king and his courtiers of soldiers—cannot you see it all? Suddenly all went down on their faces before the image and worshiped it.

Everyone? No—three young men stood upright—they were God's boys. Perhaps they could have bowed just a little. Perhaps they could have said, "That is only wood and gold, I won't worship it; I'll pray to our God as I bow." *NO, indeed!* Three young men stood upright, soul and bodies! Have a Junior read 8-12. Did the king like them too much to harm them? Have a Junior read 13-16. What did they answer? Reader read slowly and impressively 17, 18. "We know our God is able, He can deliver us—but if not—bravest words in our Old Testament—"even if He doesn't think best to save us from the fiery furnace—we won't worship an idol, anyhow." Remember that, boys and girls, when you are tempted to do wrong! Junior read 19-23.

And that was the end of them! NO! Have Junior read 24, 25. Ah, yes, the Son of God walked with them in the midst of the fire! *That* was worth standing upright for, wasn't it? So He will walk with you. Then, see what their courage did! Junior read 26, 27. Another Junior read 28, 29. It was worth going into the fire to show the great king what a wonderful God their God—and our God—is. Don't forget—you can do that, too, in the trials that will surely come as you grow up in the world! But—you will never do it if you bow down and serve pleasure instead of God, or serve money instead of God, or serve a fine position instead of God. The Son of God walks only with boys and girls who stand upright in the days of temptation. He walks with them to keep them safe and happy.

—❧—

WHO SHALL BE INVITED?

(Wedding Feast)

NOVEMBER 20, 1921.

DAILY BIBLE READINGS.

Workers Together with God—John, the Pastor.

Sunday—Matt. 4:21 (called); Mark 1:19.
Monday—Matt. 10:2; Mark 3:17 (ordained).
Tuesday—John 1; John 4:5 (testifies of Jesus).
Wednesday—John 13:23; 19:26; 21:7, 20, 24 (Christ's love for John).
Thursday—Rev. 1:12 (sees Christ's glory).
Friday—I John 1:5 (preaches).
Saturday—Rev. 1:19 (writes Revelation).

(Mrs. M. Haller Frey.)

"Come unto me, dear children,
And I will give you light."
Oh, loving voice of Jesus,
Which comes to cheer the night:

Our hearts were filled with sadness,
And we had lost our way,
But morning brings us gladness,
And songs the break of day.

Scripture Lesson—Matt. 22:8-9-10.

Boys and Girls all love stories. As leader of a group of boys and girls during a period of six weeks of extremely hot weather during the summer just gone by, we discovered that at the magic word, story, dull eyes would brighten and drooping shoulders grew straight. We found also that a true story held distinctive charm and stories gleaned from the greatest of all teachers, Jesus, held first place and made the deepest impression.

Stories or Parables told by Jesus contain a wealth of truth and rich lessons found in no other stories. As we boys and girls study them in our weekly Luther League lessons we gain not only information and good literature, but the great truths and invaluable lessons which abide forever if we open our hearts to them. Books and lessons of whatever character benefit nothing unless applied.

The Three Verses of our lesson for today are taken from Jesus' story of the Marriage Feast, told to the angry chief priests and Pharisees, the Jewish leaders. What an interesting story it is! A certain king made a marriage for his son. The custom of that country was for the father to select a wife for the son and when this was done, invitations were sent to all their friends. Also, according to custom, elaborate preparations were made.

On the day of the wedding the king sent out servants to call them that were bidden to the wedding, but they refused to come. Then he sent forth other servants saying, tell them I have prepared my dinner and all things are now ready. But they made light of it and went about their everyday duties. Some of them took these servants, ill treated them and finally killed them.

Now the king was very angry and rightfully so. He sent forth his armies and destroyed these cruel men and burned up their cities. But what about the wedding feast? Everything was ready, someone would have to come and help make merry. So the king called his servants and said, "The wedding is all ready, but they which were bidden were not worthy. Go ye, therefore, into the highway and as many as ye shall find, bid them to the marriage." So those servants went out and gathered together all that they found, both good and bad, and the wedding was furnished with guests.

Why do you think Jesus told this story to the Jewish leaders? Do you remember how the Jews scorned Jesus? They called Him an imposter and a blasphemer, and tried at different times to kill Him. In this story Jesus told them they were the guests who refused to come to the feast prepared by their Heavenly Father. They had killed the prophets and God would have vengeance.

The feast was still waiting and Jesus told them that although they refused the light and love and life through Him, others would be invited and would accept. The Gentiles were waiting, eager for the life offered to them. The Jews despised all other peoples, but the invitation Jesus gave included all, Jew and Gentile, good and bad. What discourtesy and unkindness, cruelty and hatred filled the hearts of the chief priests and Pharisees. What a pity they did not realize their great need of Jesus.

How eagerly we snatch up an invitation when it comes to us! How we plan to accept. What to wear and with whom we will go. Sometimes we are slighted and we feel badly. Here is an invitation for us all. Barriers are down and all are included—the Italian boy back in the alley and the little Jew girl down the street—the little black boy that brings home the weekly wash and the boy that swears along the street. Girls in silk and velvet and girls in rags, good, bad, all are invited to this feast of love and service.

Shall we accept this invitation or shall we treat it as did the folk in the parable? By accepting, our lives shall be made glad and the joy and light extend to all around us. Courtesy calls for an acceptation immediately to an earthly invitation. What will we do about a Heavenly one, given by Jesus who gave His all for us.

"And whosoever cometh
I will not cast Him out."
Oh, patient love of Jesus,
Which drives away our doubt:
Which calls us—very sinners
Unworthy though we be
Of love so free and boundless—
To come, dear Lord, to Thee.

WHAT I AM THANKFUL FOR
(Thanksgiving)

NOVEMBER 27, 1921.

DAILY BIBLE READINGS.

Workers Together with God—Peter and Other Fishermen.

Sunday—Mark 1:16-20.
Monday—Matt. 10:2; Mark 3:16; Luke 6:14.
Tuesday—Mark 8:27-38.
Wednesday—
Thursday—Luke 5:1-10.
Friday—Acts 2:14; 3:12.
Saturday—Acts 12 (entire chapter).
Scripture Lesson—Psalm 147:2, 3.
Memory Text—Psalm 136:1.
Hymns suitable for Thanksgiving.
Lesson.

(Miss Esther E. Martin.)

1. Read story of Ten Lepers. Luke 17:11-19.

2. Topic. In this story, Jesus healed the ten men just as soon as they asked Him, but only one of them seemed grateful enough to come back and thank Him for what He had done. Leprosy is a terrible disease and these men must have suffered much because of it—yet when Jesus removed it, nine of them forgot to thank Him. I would rather think that they just forgot or didn't think it necessary.

Once a little girl, who was very poor and never could get enough food to keep her from being hungry, gave a little newsboy all of her lunch because she thought he needed it worse than she did—and he never even thanked her! She felt so bad about it that she decided never to give any food away again. No doubt the little boy enjoyed the lunch and if someone had asked him why he didn't thank her he would probably say, "O, I just forgot."

How many times have you done things for others and they never thanked you. You think they must have liked what you did but how much better you feel if you *hear* them say "Thank you."

I wonder how many times you have forgotten to say "thank you"—to God?

There are so many things God has given us—He really gives us everything you know; but because we receive many of these from our parents, we think God had nothing to do with them. But—He has! He gives our parents strength to get them for us.

The greatest gift God has given us is that of our Saviour Jesus Christ. We should never fail to thank God every day for Him, because if He had not sent His Son, we would never have had the chance of Eternal Life.

Have you ever thanked Him that you can talk? He gave us tongues to praise Him and tell others about His Son and we should be glad that we *can* tell others.

Just think of the things He gives us—health, food, water, birds, animals, trees, flowers, homes, parents, churches, etc. We may not all have health and parents and some of us may even be blind, but there is always something to be thankful for no matter what is wrong with us. There is a story told of a very poor woman who thanked God that she had good teeth and another of a little crippled girl who thanked Him because she could see the beautiful world and hear about Jesus even if she couldn't walk! Not very long ago I read of a boy who had both arms cut off and was thankful because it wasn't his legs!

The President of our country knows how people forget to express their thanks to God and so He sets aside one day in the year as Thanksgiving Day and asks people to go to their churches and render thanks to God for His many blessings. The churches think this is a good time to let people *show* their thanks and so we have an opportunity to give an offering of thanks at this time. But once a year is not enough. God provides for us every day and so we must thank Him every day. What if He should stop sending us blessings every time we forgot to thank Him?

I know of a little girl who puts away her pennies as thank offerings. Each penny means she is thankful for some certain thing. The first one is always her "love penny." She says she is thankful because God loves her. Then one is for the sunshine, one for the gentle rain, one for her good mother and even a smile penny. At the end of the year she gives them all to church. Isn't this a lovely way to show God what she has to be thankful for? Why don't *you* try it?

3. Give each child a chance to name some of the things he has to be thankful for.

Pennsylvania College of Gettysburg

The oldest Lutheran College in America. We offer the following college courses, all leading to a Bachelor's Degree:

1. Classical: Latin and Greek.
2. Latin and Modern Languages.
3. History and Political Science.
4. Scientific: Chemistry and Physics.
5. Pre-Medical: Biology.
6. Commerce and Finance.
7. Civil Engineering.
8. Municipal Engineering.
9. Mechanical Engineering.
10. Electrical Engineering.

The only Lutheran College offering any of the last five courses.

GETTYSBURG ACADEMY

ranks with the best secondary schools in the country. New up-to-date building. Annual total cost to student $280 to $320.

The course in Military Science and Tactics is optional and open free of charge to students of both the College and the Academy.

Both institutions open the third Wednesday in September. For illustrated literature free of charge write

President WILLIAM A. GRANVILLE, Ph.D., LL.D.,
Gettysburg, Penna.

Muhlenberg College

ALLENTOWN, PA.

Opens on the second Thursday in September in new and modern buildings.

It offers a Classical and a Scientific Course. The charges are moderate and the accommodations superior.

The Academic Department is now located on the beautiful campus of the College, in a new fire-proof building of elegant appearance and construction. Prof. Irwin M. Shalter, Headmaster.

Send for free catalogue.

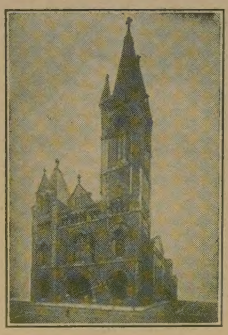
Rev. John A. W. Haas, D. D., President

THE PRIZE WINNER,
UPHELD BY QUALITY

STIEFF PIANOS

Quality is built in every section of this remarkable piano. Also pianos of other makes to suit the most economical. Convenient terms. Write for illustrated catalogue and book of suggestion.

CHARLES M. STIEFF,
315 N. HOWARD STREET, BALTIMORE, MD.



Those spending Sunday in Philadelphia are cordially invited to attend the

CHURCH OF THE HOLY COMMUNION

Chestnut and 21st Sts.

REV. J. H. HARMS, D. D.
Pastor

Chief Service - 11 A.M.
Vespers - - - 8 P.M.
Bible School - 10 A.M.

Within walking distance of all hotels.

A TIME SAVER.

Here is a time saving coupon. Clip it, friend, and use it.

THE LUTHER LEAGUE REVIEW
427 Drexel Building
Philadelphia, Pa.

Dear Sir—Enclosed please find 75 cents, for which send me THE LUTHER LEAGUE REVIEW for one year.

Name .....

Street .....

Town .....

State .....

Is subscription new or renewal?

A STANDARD OF EFFICIENCY FOR THE YOUNG PEOPLE'S SOCIETY.

1. An average attendance at meetings of at least one-half the enrollment.
2. Punctual attendance.
3. Officers.—Have at least the following officers present: President, Vice-President, Secretary, Treasurer.
4. Committees.—Have at least the following committees present. Devotional, Membership, Social.
5. Meetings begun on time.
6. Leaders present and prepared.
7. At least once per quarter every active member take part in meeting.
8. Daily reading of the Bible by all the members.

EST. 1877

R. Geissler, Inc.

Church Furnishings, *in all materials.*

ALTARS, PULPITS, LECTERNS, FONTS, FABRICS, EMBROIDERIES.

MEMORIAL TABLETS, STAINED GLASS WINDOWS.

56 WEST 8TH ST. NEW YORK.

Luther League Members

We offer you the

"CHRISTIAN YEAR CALENDAR" for 1922

This is a scripture text Calendar of exceptional merit.

The cover, an excellent offset reproduction of "Christ Blessing Little Children," and the twelve religious pictures, one for each month of the year, are reproduced in several colors on dull-finished, soft paper. The Gospel and Epistle lessons are given for each Sunday, and the Bible verses are appropriate for the Church Year. The calendar also contains *Luther League Topics for 1922.*

The distribution of these Calendars has proved both profitable and helpful in all of the organizations that have undertaken the sale of them. We are prepared to meet a large demand for these Calendars, owing to the encouragement of the sales of the 1921 edition.

Price, 30 cents a copy; $10.00 for 50; $17.00 per hundred; $75.00 for 500. Terms: Cash within 30 days.

Profit for the sale of 50 at 30 cents each, $5.00; for 100, $13.00; for 500, $75.00; for 1000, $150.00.

Take Up the Sale of These Calendars in your Luther League

Order NOW. We will deliver when wanted.

THE UNITED LUTHERAN PUBLICATION HOUSE

Ninth and Sansom Streets, Philadelphia, Pa.

437 Fifth Ave. New York | 159 N. State St. Chicago | 219 Sixth Street Pittsburgh | 1617 Sumter Street Columbia, S. C.